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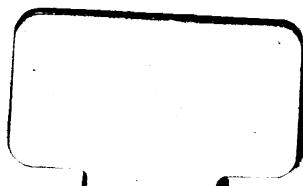
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THE
BELIEF
OF A
FUTURE STATE

Proved to be a
FUNDAMENTAL ARTICLE
OF THE

Religion of the *Hebrews*.

And the DOCTRINE of the ancient
PHILOSOPHERS

Concerning a FUTURE STATE, shewn to be
consistent with REASON, and their Belief of
it demonstrated :

And the whole SYSTEM of HEATHEN
THEOLOGY Explained,
WITH AN

APPENDIX,

Concerning the
GENEALOGY and TIME of *JOB*.

AND

SOME REMARKS on the Fifth Volume of the second
Part of Mr. *Lardner's Credibility of the Gospel-History*.

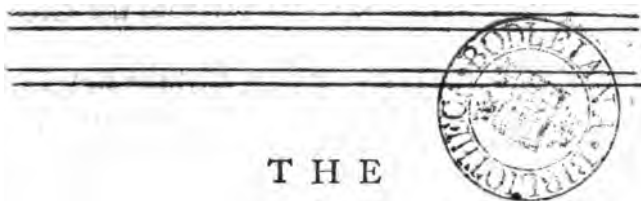
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And Master of *Wigston's Hospital*, in *Leicester*.

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THE
B E L I E F
 OF A
FUTURE STATE

Proved to be

A FUNDAMENTAL ARTICLE
 of the Religion of the *Hebrews*, &c.

AS the Evidence of *Natural* Religion, which teaches the Worship of God, and the Belief of a future State, is deduc'd from the Principles of Reason and the *ordinary* Providence of God ; so the only direct Proof of *reveal'd* Religion is founded on an *extraordinary* divine Providence manifested in *Miracles* and *Prophecies* : nor can any other immediate or direct Evidence be given of a Revelation. And as all Revelation presupposes natural Religion, and is an immediate divine Attestation given to it, so it is design'd to reform

the Corruptions brought into it, and to add Light to the Evidence, and Force to the Obligations of it.

I propose therefore to shew that the Religion of the *Hebrews* or *Jews* was founded on the Principles of natural Religion, to which Revelation was added ; and particularly, that the Belief of a future State, or Life to come, was a primary fundamental Article of this Religion.

This is very clear and evident to me, and I shall endeavour to make it so to the Reader, without desiring or intending to enter into Controversy with any learned Person, who is or shall be of another Opinion.

Whoever attentively considers and compares together the Old and New Testament will, I think, find such an Agreement and Connection between them, that they must appear to be two Parts of the same general System of Religion, reveal'd by God first to the Patriarchs and their Descendants the *Hebrews* or *Jews*, and contain'd in the Writings of *Moses* and the *Prophets* ; and afterwards both to *Jews* and *Gentiles*, or the rest of Mankind, by Christ, and contained in the Gospels and other Writings of his Apostles.

In the Connection of the two divine Covenants or Laws, it is easy to see that all the main and essential Parts of the latter or Christian Covenant are contain'd, and either plainly and expressly, or else typically and symbolically declar'd and represented in the first Covenant, and in the Explanations of it by the Prophets.

As

As the great Design and End of God's Revelation to *Abraham* and the Patriarchs, and afterwards to *Moses*, was to preserve amongst the *Hebrews* the true Belief and Worship of him *the only true God*, in opposition to the Idolatry and Superstition which then prevail'd in other Nations, and almost in every Part of the World; till he should by a farther and more perfect Revelation by *Christ Jesus* make his Will known to the Gentiles, or the rest of Mankind, in order to destroy all Idolatry and Superstition, and to establish true Religion in the whole World: so by the wise and good Providence of God, the Coming of Christ, and the End of his Mission, was from the Beginning gradually and in various manners represented and foretold in the Revelations made to *Adam* and the Patriarchs, to *Moses* and the Prophets.

By these the *Jews*, and all who embraced their Religion, were taught as it were beforehand the Gospel of Christ; and by *Faith* in God's Promises, and Obedience to the Commandments of the Law, became Partakers of the Blessings of it.

Now, as the great End of the Mission of Jesus Christ was *to abolish Death, and to bring Life and Immortality to Light by his Gospel* (2 Tim. i. 10.) so the Apostle St. Paul assures us in the foregoing Verse, that this *Life and Immortality* in or by Christ Jesus was purpos'd by God, and given or reveal'd *before the World began*, as it is render'd in the *English* Version. But the *Greek* Words [*πρὸ χρόνων αἰώνων*] mean *before the Times of the Ages*, that is, before the

Ages of the *Jewish* Dispensation. The Time of the Gospel-Dispensation is in the Old Testament [*Isai.* ix. 6. according to the best *Greek* Copies, with which *Theodotio* and *Symmachus* agree in their Versions of the *Hebrew* Text] call'd *the future Age* or *Age to come*, in contradistinction to the then present Age or Time of the *Jewish* Dispensation: and so *before the Times of the Ages* is the same as before the Ages or Time of the *Mosaic* Law. I thought it proper to explain this Phrase of the Apostle *, who in like manner says, that *the Hope of eternal Life*, thro' Christ, was *promis'd by God* [*πρὸ χρόνων αἰώνων*] *before the World began* (*Tit.* i. 2.) that is again, before the Time or Age of the *Levitical* Institution. The Apostle's Expression is borrow'd from or refers to the Prophecy of Christ's coming, *Mich.* v. 2. where his *Goings forth* or *Manifestation* is said to have been *of old* or *from the Beginning* (of the World) explain'd in the following Words [*ἐξ ἡμερῶν αἰῶνος*] *from the Days of the Age*; which may mean either *the Age of the World*, or the Age of the Dispensation of the Law, but most probably the first.

It is evident from the whole *New Testament*, that Christ the Author of it was the End of all the Dispensations and Revelations given in the *Old Testament*; and that the eternal Life made manifest by the Gospel was promis'd from the Beginning of the World, and Ages before the *Jewish* Law

* The Apostle uses the same Phrase, *Rom.* xvi. 25. and in the same Sense the Words ἀπὸ τῶν αἰώνων, *Ephes.* iii. 9. *Coloss.* i. 26.

Law was given. He was promis'd to the Patriarchs before the Law; and was also promis'd by *Moses* in the Law, and was foretold by the Prophets after the giving of the Law. Whence it is most certain, that a future State of Life and Immortality was reveal'd and promis'd to the *Hebrews*, and was always believ'd by them: and this Faith in the Promises of God was that which justify'd them, and entitled them to the Blessings of eternal Life, more fully and clearly reveal'd in the Gospel.

And as these Promises of eternal Life were to be confirm'd and establish'd by the Revelation of the Gospel, and by a new Covenant to be made and seal'd by the Sacrifice of Christ's Death, as the Propitiation for Sin, and the *Author and Finisher of our Faith*, and the great and most divine Lawgiver of this new Dispensation; we may be assured, and it will easily appear, that this our Redeemer and his Gospel-Dispensation, with all the Blessings which were to attend it, were pre-figur'd and fore-express'd in the other preceding Dispensations; and the *Promises* of them were the Foundation of the Faith and Hope of all the Patriarchs, and of *Moses* and the *Jews* under the Legal Covenant.

Hence it is that Christ says (*Mat. v. 17.*) *Think not that I am come to destroy the Law or the Prophets; I am not come to destroy, but to fulfil (them.)* He was so far from destroying the Law or the Prophets, by teaching any thing contrary to them, that he came on purpose to fulfil all that had been taught and foretold in the

• Writings of *Moses* and the *Prophets* concerning the *Messias*, and the Gospel-Law to be deliver'd by him.

Hence also *St. Paul* says (*Gal. iii. 23, 24.*) *Before Faith* [of *Jesus Christ* promis'd before and under the Law, as he argues in the preceding Verses] *came, we were kept under the Law, shut up unto the Faith which should afterwards be reveal'd, [by the Coming of Christ:] wherefore the Law was our Schoolmaster to bring us unto Christ, that we might be justify'd by Faith [in him.]*

We see here, that the Law, by containing the Promises of *Justification* to eternal Life thro' Faith in *Christ*, the promis'd Seed of *Abraham*, did, like a *Schoolmaster*, teach the Knowledge of that Salvation which was to be reveal'd in the Gospel, and to be obtain'd thro' Faith in *Christ*; and so did, in the Apostle's Expression, *8th* of this Chapter, *preach the Gospel* to the *Jews*, and lead them to the Faith of *Christ*, and to receive his Gospel, whenever he should come and reveal it.

Hence also again the same Apostle (*Heb. x. 1.*) says, *the Law had the Shadow of the good Things to come*, [see *Coloss. ii. 17.*] that is, of the Glory and Happiness of the future State; which, like the *Shadow* or first Draught of a Picture, was imperfectly represented in the Law: but the full and perfect Image of the heavenly State was finish'd in strong and florid Colours, and exhibited, as it were, to the Life in the Gospel-Dispensation.

So that the whole Tenor of the evangelical Writings supposes, that the future State reveal'd by Christ was promis'd and believ'd both before and under the Law: and we may thence conclude, that the whole *Jewish* Nation did believe in the promis'd *Messias*, as being *the Seed of Abraham*, in whom all the Families of the Earth should be blessed; and that thro' Him, as *Moses* and the Prophets foretold, they shou'd receive with the temporal Blessings of the Law, *the Remission of their Sins* (Jerem. xxxi. 34.) for which the Law had provided no express or particular Atonement; and in consequence, the spiritual Blessings of the Life to come, eternal in the Heavens.

As a future State may be demonstrably deduc'd from Principles of natural Reason, so it is contain'd in the Proposition laid down by St. Paul, *He that cometh to God* (as a Worshipper of him) *must believe that he is, and that he is a Rewarder of those who diligently seek him*, Heb. xi. 6. Agreeably to this Maxim, it was the universally receiv'd Faith of all Nations at all times, and a primary Article of all Religion, that pious and just Men wou'd be happy, and impious and unrighteous Men miserable in a future State.

This Opinion prevail'd from the Beginning wherever the Descendants of *Noah* were dispers'd and settled, from *China* in the *East* as far as to the *Western* Ocean: nor was any People ever known that believ'd the Existence and Providence of God, but in consequence they also believ'd the future Existence of the Soul, and the Rewards

and

and Punishments of another Life. There was not in the most ancient Times of the World any Nation or any one Man (I believe) ever known, who did not believe a future State: and it is certain, that in later Times, none but *Atheists* wholly disbeliev'd it. This was not only the Belief of all the Nations bordering on the Country of the *Jews*, as the *Phœnicians*, *Syrians*, *Chaldeans*, *Arabians* and *Egyptians*, but their very Superstition and the Idolatry of * Hero-Worship presuppos'd and was built upon it.

It must therefore appear a very strange *Paradox*, for any to suppose or assert that the *Jewish* Nation were ignorant of or did not believe this fundamental Article of Religion; which in their Case wou'd also be attended with this farther unequall'd Absurdity, that God deliver'd a Revelation to a Nation of Atheists. But on the contrary to such a Supposition, it is very plain and certain, that the *Hebrews* had a fuller and stronger Evidence of a future State than any other Nation then had; an Evidence not only founded on the Principles of natural Reason and Conscience common to them with the rest of Mankind; but they had this Evidence strengthened and confirm'd to them by divine Revelation.

From the Writings of *Moses* the *Hebrews* had abundant Evidence to confirm their Belief of a future State, founded on the Light of Nature, and

* Quod autem ex hominum genere consecratos, sicut Herculem et cæteros, coli lex jubet, indicat omnium quidem animos *immortales* esse; sed fortium bonorumque divinos. Cic. de Leg. lib. 2. p. 412. edit. Gryph.

and receiv'd from the Patriarchs of their Nation from the Beginning. The History of the *Creation* and of the *Fall* of Man were both of them Evidences of this Belief.

Man was formed in the *Image* of God, and had a rational Soul breath'd into him from God, which the ancient *Jews* always believ'd to be of a spiritual and immortal Nature; and that it did not die and perish with the Body, but *ascended upward*, as they express'd it, and *return'd to God* who gave it, to be judg'd and dispos'd of by him, according to the Good or Evil done in this Life.

It is the Doctrine of the wise Preacher and King of *Israel*, that the *Dust shall return to the Earth as it was, and the Spirit shall return to God who gave it*, Eccles. xii. 7. * And the *Chaldee* Paraphrast on the Place shews the Sense of the ancient *Jews*. He interprets the Text; *Thy Flesh which was created out of the Dust shall return to the Earth, whence it was originally taken; and the Spirit (or spiritual Part) of thy Soul shall return and stand in the Judgment before him (the Lord) who gave it to thee.* And the Words of the 17th Verse of the third Chapter,

* Καλῶς ὁ Επίχαρμος. Συνεκρίθη, Φησὶ, καὶ διεκρίθη, καὶ ἀπῆλθεν ὅθεν ἦλθε πάλιν, γὰρ μὲν εἰς γᾶν πνεῦμα δ' ἄνω. Apud Plut. de Consolat. ad Apollon. p. 110. very agreeably to the Sense of *Solomon*. And the same *Epicarmus* has these beautiful *Trocaicks*: Ἐσσεβῆς τὸν νῦν πεφυκῶς ἔπαθες γ' ὅδ' ἐν κακῷ κατθανών, ἄνω τὸ πνεῦμα διαμενεῖ κατ' ἄβανόν. Ap. Grot. Prolegom. And *Pythagoras* had the same Notion: ἀπεφαίνετο Πυθαγόρας ἐπάνοδον εἶναι ταῖς ψυχαῖς. Ap. *Jamblic. vit. Pythagor.* Sect. 178. p. 150.

ter, which are, *I said in my heart, God will judge the Righteous and the Wicked: for there is a Time* [i. e. a Time of Judgment appointed by God] *for every Purpose and for every Work: These Words, the same ancient Paraphrast thus interprets; God will judge both the Innocent and the Sinner in the Day of the great Judgment: for a Time is appointed for every Cause; and they shall be judg'd there for every Work done in this Life.*

It follows, *ψ. 21st, Who knoweth the Spirit of Man (or of the Sons of Man) if it goeth upward; and the Spirit of the Beast, if it goeth downward to the Earth?*

Which Words do not intimate that the Souls of Men perish like those of Beasts; or express a Doubt whether there is any Difference between the one and the other: but they are only spoken of those voluptuous and wicked Men mention'd *ψ. 16th and 18th*, who having plac'd all their Happiness in the brutish Pleasures of this Life, he supposes, neither knew or consider'd what became of their Souls hereafter; whether after Death they went *upward*, where they will be judg'd by God; or *downward to the Earth*, and perish'd like the Souls of Beasts.

The Question therefore is put to them, and is; Who amongst these foolish Men knoweth what becomes of the Spirit or Soul of Man after this Life? But the wise King has given his Judgement of the matter very plainly and expressly, *that the Spirit shall return to God who gave*

gave it; and that both the Righteous and the Wicked shall be judged by him for every Work.

The other Parts of this Book, as also other Places of the Scriptures which seem to some to be inconsistent with the Doctrine of a future State, do only seem to be so; but really refer, some of them very plainly, to the common Fate of Men and Beasts in this Life, and to the common Death and Dissolution of their Bodies: and others shew at most that the ancient *Jews* believ'd the State after Death to be very imperfect, and a sort of Sleep or Inactivity till the coming of the *Messias* who was to abolish Death, and to reveal and confer a State of Life and Immortality both of Body and Soul on all who believ'd in him. But no Part of Scripture any where implies that the *Jews* believ'd the Soul to be mortal, and to die with the Body; or that they did not believe a Life and Judgment to come.

Josephus speaking of the Creation of Man related *Gen. ii. 7.* says, that *our mortal Bodies were all form'd out of corruptible Matter, but that the Soul which dwells in the Body is immortal, and a Portion of God.* [*De Bell. lib. 3. p. 852. edit. Genev. 1635.*]

Moses gave the *Jews* an Intimation of a future immortal State both of Soul and Body, in the Prophecy that *the Seed of the Woman shou'd bruise the Serpent's Head*, who by his Temptation had brought *Death* upon our first Parents, and in them upon all Mankind their Descendants. *Gen. iii. 15.* This Prophecy was to be to them and to their Posterity, a Remedy against the

Power

Power of the *Serpent*, or of that evil Spirit who had by the Serpent as his Instrument obtain'd the *Power of Death*.

This Prophecy therefore shew'd the *Jews*, that Death should not always or for ever prevail over the Sons of *Adam*; but that their *Messias*, the *Seed of the Woman* *, should overcome Death and be raised up from it to a State of Immortality; and shou'd also raise up all who believ'd in him and obey'd his Laws, to the same State.

Moses and the ancient *Hebrews* undoubtedly understood this Prophecy of the Coming of the *Messias* to set up a spiritual Kingdom over Death, and to translate his true Believers and Followers to a spiritual and heavenly Paradise. As this was the Sense of the Prophecy, and given by *Moses* to the *Jews* to be their great Support, as it was to their Forefathers, under the Calamity of Mortality incurr'd by the Fall of their first Parents; they cannot, with any Reason, be suppos'd to have been ignorant of the Meaning of it.

The Royal *Psalmist* understood it when he said by the Spirit of Prophecy: *I have set the Lord always before me——therefore my Heart is glad and my Glory rejoiceth: my Flesh also shall rest in Hope. For Thou wilt not leave my Soul*

* *Christ* is here emphatically styled the *Seed of the Woman*, to denote that he was to be miraculously born of a *Virgin*. And this Prophecy shews that the *Messias* was promised from the Foundation of the World, and that the Hope of eternal Life thro' Him was given from the Beginning of the Creation.

Soul in Hell (in the Grave or State of Death) neither wilt thou suffer thy Holy one to see Corruption. Thou wilt shew me the Path of Life: in thy Presence is Fulness of Joy, at thy right hand there are Pleasures for evermore. Psalm xvi. 8—11.

Could *David* say this of the *Messias*, and have no Hope or Belief of a future State thro' Him? What is this *Path of Life*, this *Fulness of Joy in God's Presence*, and those *everlasting Pleasures at God's right Hand*, but the Enjoyment and Happiness of the future State, and that Life and Immortality which was to be revealed by the Gospel of *Christ*, and to be conferr'd as the Reward of Obedience to his Laws? This Prospect of the future heavenly Life and Glory warm'd the Prophet's Breast, and made it glow with seraphic Raptures of Joy in the Hope of it. And what signified these Prophecies to the *Jews*, but to raise in them the Belief and Assurance of future Happiness thro' the *Messias*; as they were assured of present and temporal Felicity thro' Obedience to the Law: and their present earthly Happiness was the Earnest and Type of the greater spiritual Felicity which was future.

A plain and direct Indication of another Life after this was given to the *Jews*, in the Translation of *Enoch*, of whom *Moses* relates, *Gen. v. 24. Enoch walked with God, and he was not, for God took him.* The evident Meaning is, that he was by a bodily Translation taken into Heaven. And thus *St. Paul* explains the Words, (*Heb. xi. 5.*) *By Faith Enoch was translated*

*translated, that he should not see Death, and was not found, because God had translated him: for before his Translation he had this Testimony, that he pleased God. Josephus * says, that Enoch went unto God; and therefore the Scriptures make no mention of his Death. The Book of Wisdom says of him, that he pleased God, and was beloved of him: so that living amongst Sinners he was translated. Chap. iv. 10. And that Enoch did not die, but was translated from a mortal to an immortal Life, as Philo explains the Word, was the Sense of the Greek Translators of the Son of Syrach, Ecclus. xlv. 14. and of the ancient Jews in general, as well as of the Apostle and of the primitive Christians: And the old Paschal † Chronicle well explains both the Sense and Design of the Account of the Translation of Enoch. This Enoch is he, against whom the Denunciation of Death had no power; for he was translated by God, that he should not see Death, as the divine Scripture relates: and also that in him we might be before inform'd, that Death shall not (finally) prevail over Men.*

—*This Enoch is he who was translated to (another)*

* Ἀνωχ — ἀνεχώρησε, πρὸς τὸ Θεῖον· ὁθεν ὕψι πέλευσεν αὐτῷ ἀναγεγράφας. Antiq. Jud. lib. i. c. 3. p. 14. Edit. Havercamp.

† ὁ λόγος ἐστὶν Ἐνώχ πρὸς οὗ ὅτι ἡ ἀπόφασις τοῦ θανάτου ἐκράτησεν· μετετέθη γὰρ ὑπὸ τοῦ θεοῦ τοῦ μὴ ἰδεῖν θάνατον, καθὰ τῇ θείᾳ γραφῇ δοκεῖ· ὅπως καὶ διὰ τούτου προμηνυθῇ ἡμῖν, ὡς ἔκρατήσεται ἐπὶ τῶν ἀνθρώπων ὁ θάνατος—ὁ λόγος ἐστὶν Ἐνώχ ὁ μετέτεθες εἰς ζωὴν εἰς δέγμα τῆς τοῦ θεοῦ δυνάμεως τοῖς μέγα ταῦτα γενεαῖς τοῦ δυναμένου διατηρῆσαι τοὺς θνητοὺς μὴ ἀποθανεῖν, ἀλλὰ ζῶντας τὴν ἐπὶ τὸ κρεῖττον ἀλλαγὴν ὑπομένειν. P. 44. Edit. 4^o Rader.

ther) *Life*, to shew to future Generations that God by his Power was able to preserve Mortals from dying; and that they who are alive should wait to be changed to a better State.

The Word used by *Moses*, for God's taking or translating *Enoch*, is the same which is used in the Book of the *Kings*, to express the Translation of *Elijah*, 2 Kings ii. 3. And that *Moses* meant by the Translation of *Enoch*, or his being taken by God, that he was by the Power of God taken away out of this World, without dying, to a State of immortal Happiness with God, is very evident from the Reason given of his Translation; For it was, because *he walked with God*, and pleased him, by the Purity of his Faith and Worship, and an extraordinary Holiness of Life all his Days; and was an Example of Piety and Righteousness in a corrupt and sinful Age, when the Wickedness of Man was great in the Earth, and their Thoughts and their Works were evil, Gen. vi. 5. This is a good reason for the Translation of *Enoch* out of a wicked World to the Happiness of the heavenly State, before he had liv'd out half the Days of his Forefathers. But if by God's taking *Enoch* was meant, as some modern Jewish Rabbis foolishly alledged, that God took away his Life by a sudden Death; and so, that he was cut off before he arriv'd at the Middle of the Age of Man in those Days: this could not be thought to be a Token of his having walked with God; and pleased him; or to be a Reward of Godliness by those who did not believe a future State. On

the contrary, it must have been thought a Mark of the divine Displeasure, and of his not having walked with God, that his Days and the Happiness of his present Life were so much shorter than the Life both of his Forefathers and Descendants, when Length of Days and earthly Prosperity were esteem'd to be Tokens of the divine Favour. It is therefore certain that God's taking of *Enoch* was a *bodily Translation* of him to a State of Immortality, as the taking of *Elijah* into Heaven was: and both Examples were designed to confirm the *Jews* in the Belief that all the true Worshipers of the God of *Israel* should hereafter live with God, as they did in the heavenly *Paradise* or *Canaan*; and be made immortal both in Body and Soul, as they were. And the History of *Enoch's* Translation was an Evidence of the Redemption of the Body from Death, agreeably to the Promise made to *Adam* and *Eve*; and was a divine Attestation to Men in that and the following Ages, that the Body as well as the Soul should exist in a future State; and this was probably the general Belief of Mankind in the most early Ages of the World, and both before and after the Flood.

That the Immortality of the Soul and a Life to come, was the common received Faith in the Days of *Moses*, may appear from *Balaam's* Wish, (*Numb. xxiii. 10.*) *that he might die the Death of the Righteous*: that is, that his Soul after Death might be with the Souls of the *Righteous*, or that righteous People the *Jews*, whom God had commanded him to bless.

If *Balaam* had not believ'd a future State, such a Wish would have been vain and insignificant: and knowing that God had determined to make the *Jews* a prosperous and powerful Nation, he would rather have wished to have enjoyed their Portion in the present Life, than that his Death should be like theirs. Therefore we may conclude that *Balaam*, who was a Prophet amongst the *Moabites* and *Midianites*, believed that the *Righteous* after Death were blessed and happy; and that this Doctrine prevailed amongst his People.

The frequent Appearance of *Angels* to the Patriarchs before the Law, and their Ministration at the Delivery of the Law and afterwards, was a sensible Evidence to the *Jews* of another invisible State distinct from the present Life. And the Law itself plainly sheweth that the *Jews* as well as other Nations did believe the Existence and Influence of the Souls of the Dead: and therefore it forbids the Use of *Divination*, and consulting with *familiar Spirits*, and *Necromancy*, (Deut. xviii. 10, 11.) Which Prohibition evidently supposes that the Doctrine of *Divination* and *Necromancy*, which consisted in invoking and consulting *Dæmons* and the Souls of dead Persons, prevailed amongst the *Jews*; and which was a principal Part of the Superstition of the *Egyptians*, and of that of all other Nations: and is a plain Demonstration that the *Jews* believed a future State equally with other Nations. When *Elijah* raised the Widow of *Zarephath's* Son, he prayed to God, saying, O

Lord my God, let this Child's Soul come into him again : and it is added ; *that the Soul of the Child came into him again and he revived,* 1 Kings xvii. 21, 22. This shews that the *Jews* believed that the Soul at Death did not die with the Body; and that it existed in a separate State, from whence by the Power and Will of God it might return to the Body again.

That the Faith of the *Hebrew* Patriarchs, and those also who lived before the Flood, had respect to a future and eternal Life, is proved at large by St. *Paul* in the eleventh Chapter of his Epistle to the *Hebrews*. This he proves from the Nature of divine *Faith* itself.

Faith (says the Apostle) *is the Substance of Things hoped for, the Evidence of Things not seen ; that is, of Things future and invisible.*
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By this Faith Abel offer'd to God a more excellent Sacrifice than Cain, by which he obtained Witness that he was righteous, God testifying [his Acceptance] of his Gifts : and by it he being dead yet speaketh, y. 4. that is, declareth that God is the Rewarder of those who believe in him, tho' they are dead.

By this Faith Enoch was translated, that he should not see Death, and was not found (on Earth) because God had translated him [into Heaven] for before his Translation he had this Testimony, that he pleased God, ver. 5. But without Faith (he adds, ver. 6.) it is impossible to please him : for he that cometh to God must believe that

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he is, and that he is a Rewarder of them who diligently seek him. And this Reward he shews, both in the foregoing and following Examples, to consist in the Life and Happiness of a future eternal State.

By this Faith *Noah* having obeyed God's Command in preparing an Ark to save himself and Family from the Deluge, which God had declared he would bring upon the Earth, *became Heir of the Righteousness which is by Faith*, ver. 7. that is, an Heir of that eternal Life which under the Gospel is promised to the Righteousness of Faith.

Again, by this Faith [in God's Word, that he was *his exceeding great Reward*, Gen. xv. 1. that is, *in the World to come*, say the Targums of Jerusalem and Jonathan] *Abraham having sojourned in the Land of Promise, as in a strange Country with Isaac and Jacob, the Heirs with him of the same Promise, look'd for a City which hath Foundations, whose Builder and Maker is God*, ver. 9, 10. That is evidently, they look'd for not an *earthly* but an *heavenly* City or State; not in the Life that now is, but in that which is to come, *eternal in the Heavens*: and accordingly, this City which they looked for is called *a better Country* [than the Land of Canaan] *that is*, as it is added, *an heavenly*, ver. 16. *Wherefore God is not ashamed to be called their God, or is not ashamed of them, in being called their God*, as the Words may be render'd; *for he hath prepared for them a City*, that is again, *an heavenly one* just before mentioned. And this Reasoning

of the Apostle shews the true Import of the Words of *Moses*, *I am the God of Abraham, the God of Isaac, and the God of Jacob*, as *Christ* also himself explained them; namely, that he was their God, who, tho' dead, *liv'd with him* in that heavenly State or City which he had prepared for them, and promised to them and their Seed as the Reward of their Faith in him. And this *St. Paul* declares to be the Sense of the Promises made to the Patriarchs, and *unto which the twelve Tribes instantly serving God day and night hoped to come*, Acts xxvi. 6, 7. namely, *the Resurrection of the Dead*, as he had said before, chap. xxiv. ver. 15.

And that *Moses* firmly believed the Rewards of the future State, is evident from what *St. Paul* adds, saying, that *by Faith Moses chose rather to suffer Affliction with the People of God, than to enjoy the Pleasures of Sin for a season.—For he had respect unto the Recompence of the Reward*, Heb. xi. 25, 26. It is manifest that this *Recompence of the Reward of Faith*, was neither the Glory, Riches, or the Pleasures of *Egypt*, all which he renounced; nor was it the Enjoyment of the Blessings of the Land of *Canaan*, which he never partook of: and therefore it was the Recompence and Happiness of the future State, and the invisible Glory and Reward of the Life to come; for which he chose Afflictions in the present State, rather than all the Greatness he was possessed of in *Pharaoh's* Court. This is plain from the following Words, ver. 27. *By Faith he (Moses) forsook Egypt, not fearing the Wrath of the King, for he endured*
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as seeing him who is invisible. His Faith in the invisible God, and of being rewarded by him hereafter, made him despise all worldly Greatness and temporal Satisfactions, and endure with Patience Reproaches and Persecutions with the afflicted People of God.

So that according to the Explanation of St. Paul and of our Saviour himself, the Promises made unto *Abraham* and other Patriarchs, and also to the *Jewish* Nation as their Seed and Heirs of the same Promises, contained an Assurance given to them of a future heavenly Life to be obtained by Faith in God, and Obedience to the Laws of everlasting Righteousness, which was to be revealed by the *Messias*.

This is that *justifying* and *saving* Faith, under which the holy Patriarchs conducted their Lives, and walked with God, and pleased him; and after Death obtained the blessed Reward of it. And that this Faith in God, which at all Times and in every Nation raised in just and pious Men a stedfast Hope of future Happiness, was the grand fundamental Principle of the *Patriarchal* and *Jewish* Religion, is at large argued by St. Paul, in the third Chapter of his Epistle to the *Galatians*.

The Scripture, (says he, v. 8.) *foreseeing that God would justify the Heathen* [that is, call them to the Promises of eternal Life revealed in the Gospel-Dispensation] *through Faith* [in Christ] *preached before the Gospel unto Abraham, saying, in Thee shall all Nations be blessed.* Gen. xii, 3. xviii, 18. xxii, 18. *Abraham therefore was*

justified, and entitled to eternal Life by his Faith in the Promise of God made unto him and his Seed, [Gal. iii. 16.] The same may be said of *Isaac* and *Jacob*, and their Seed who had the same Promises, Gen. xvii. 19. xxviii. 14. Now according to St. *Paul's* Reasoning, this Justification by Faith in God's Promises, which he also confirms from the Words of the Prophet, [Habac. ii. 4.] was in a Life different from that which was promised to the *Doers of the Law*, and was the Reward not of the *Works* of the Law, but of *Faith*. Therefore he adds, y. 11. *But that no one is justified by the Law in the sight of God, it is evident: for the just shall live by Faith.* Habac. ii. 4. and yet he allows that the Promise of Life was made to the *Doers of the Law*. The Law (says he) is not (or consisteth not) of *Faith*: but the Man that doeth them shall live in (or by) them, y. 12. From which Reasoning it appears, that Justification in the sight of God, or the Life which the Just by God's Promise were entitled to by *Faith*, was a better and more valuable Life than that which was promised to the Performance of the Works of the Law, or to the Observance of the *Levitical* Institution; and therefore it was the Life of the future State, or that eternal Life which was revealed by *Christ*: and that *Blessedness* which all Nations, Heathens as well as Jews, were to partake of; and therefore was the *Blessedness* not of the Law, but of the Gospel; not of this Life, but of that which is to come.

Hence

Hence it is plain, that St. *Paul* thought that both these Benefits were given to the *Jews*, the first of *Justification* to eternal Life thro' Faith, in the Promises of God made unto *Abraham* and his Seed, and which is called an *everlasting Covenant*, Gen. xvii. 7. the second of temporal Blessings in the present Life promised to the *Doers of the Law*.

Therefore the *Jewish* Nation in general had delivered to them as well as to *Abraham* himself that Faith in the Promises of God which the Apostle calls *the preaching of the Gospel*, and to which *Justification* or eternal Life was annex'd, and by which *Abraham* himself was justified in the sight of God.

It was on account of this Faith in God's Promises to his Seed that *Abraham* is said to have seen the Day of *Christ*, and to have rejoiced at the Foreknowledge of it, *John* viii. 56. He saw it first in the Birth of *Isaac*, to whom the Promise was made; and again in the Deliverance of him from the Altar whereon he was commanded to sacrifice him; his miraculous Birth was a Type of the miraculous Incarnation of *Christ*; and his being offer'd up a Sacrifice to God, and then deliver'd from Death, was a Type of *Christ's* Sacrifice of himself and Resurrection from the Dead, who really suffer'd Death as a Sacrifice for Sin. *Abraham* understood the Meaning of the Promises made to his Seed, in whom or thro' whom all Nations were to be blessed; and so he saw or foresaw the Coming, and Death, and Resurrection

tion of the *Messias* or *Christ*, the promised Seed who was to descend from him.

Secondly, this Faith in the Promise of God made to *Abraham's* Seed was strengthened and more clearly set forth in the Law itself, in these Words : *The Lord thy God will raise up unto Thee a Prophet from the midst of Thee, of thy Brethren, like unto me, unto him ye shall hearken. And I will put my Words in his Mouth, and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my Words, which he shall speak in my Name, I will require it of him.* Deut. xviii. 15, 18, 19.

The Knowledge of this Promise of the *Messias* and of a future and eternal Life to be obtained thro' him, which the *Jews* always believed and hoped for, is an unquestionable Evidence that under the Law they looked farther than to the carnal and temporal Promises of it ; and expected a spiritual and future heavenly State, which God had promised to be revealed by the *Messias*, thro' Faith in whom all were to be justified and saved.

It was evident that the Promises made to *Abraham* could not be completed by the temporal Blessings of the Land of *Canaan* given to the *Jews* only ; because they were Promises in which other Nations besides the *Jews* were equally concerned ; they were Promises by the full Completion of which *all the Nations or Families of the Earth* were to be blessed : and therefore they were not Promises made to the *Doers of the Law* only,

only; which was given to the *Jews*, and to no other Nation; but they still subsisted under the Law, and were to be an *everlasting Covenant* made with that Seed of *Abraham* in whom *all the Nations of the Earth* were to be *blessed*; that is, the promised *Messias*, who was to be the Author and Dispenser not of temporal but eternal Felicity.

Therefore as the *Jews* did undoubtedly believe the Promises of God made unto *Abraham*, and that they were to be fulfilled at the coming of the *Messias* who was to descend from him; they must consequently believe that the Blessings promised to be confer'd thro' him were not the carnal and temporal Blessings promised to the Doers of the Law, and which *Abraham* and the Patriarchs never received; but the Participation of that spiritual Happiness of a future and eternal Life which *Abraham*, *Isaac* and *Jacob* enjoyed with God, as the Reward of their Faith and Righteousness; and with which *all the Nations of the Earth* were to be blessed by Faith in God, and Obedience to his Word and Commandments deliver'd in the Gospel of *Christ*.

So that Faith in the promised *Messias* always consequentially inferr'd the Belief of eternal Life and Happiness. And as the Belief of a future and immortal Life was the natural Consequence of Faith in God, as the Rewarder of all his faithful Worshippers, and was common to the *Jews* with the rest of Mankind, and drawn from the Principles of natural Reason; so this Faith was render'd stronger in the *Jews* than in any other People

People who had not a divine Revelation by the Promise of the *Messias* who was to be the Author of this Life and Immortality.

All this is evident, unless we suppose that *Abraham* and his Posterity believed the Promises of God which were to be fulfilled in the *Messias*, not to be of a spiritual but of a meer carnal Nature, like those of the Law ; and that he and they were justified in the sight of God by such a meer carnal Faith : which Supposition is highly absurd in itself, and also directly contrary to St. *Paul's* whole Reasoning. But as the Reasoning of the Apostle is highly agreeable to the natural Notions of God, as well as to the Revelations given by *Moses* and the Prophets ; so it throws a great and strong Light upon all the sacred Scriptures of the Old Testament. It shews how the *Law* was a *Shadow* of the future good Things more fully and clearly revealed by the *Gospel* ; as representing them under the Promises of God made to *Abraham* and the *Jews* ; and also under the Sacrifices and ritual Institutions of the Law itself. But on Supposition that the Blessings of the future State were not promised, represented, or known to the *Jews* under the Law, there is no ground to call the Law a *Shadow* or imperfect Representation of them. A *Shadow* or first Draught of a Picture is a Similitude and faint Resemblance of the Substance or Body from whence it is taken, and to which it refers ; as the *Image* is the perfect and finish'd Portraiture of it. And this is the Difference between the Law and the Gospel ; the first is an imperfect Delineation of those

those heavenly Things, of which the latter is the express Image. In the former, the Author of eternal Salvation is only promised, and veil'd under Types and Ceremonies ; but in the latter, he is exhibited in Person, and manifested to the World.

The whole History of the *Jewish* or *Hebrew* Nation from the Beginning is sufficient to convince any who consider it, that as they were brought up in the Worship of the true God, by whole extraordinary Providence *Abraham* their Father and the Founder of their Nation was brought out of an idolatrous Country into the Land of *Canaan* ; so they liv'd under the constant Sense of his governing Providence, and the Hope and Belief of receiving the final Reward of their Obedience in another Life after this.

As it cannot be doubted but this was the Faith of *Abraham*, *Isaac* and *Jacob* concerning the divine Providence, and the Meaning of the Promise of Blessedness made to them, and which they were told not to expect in the Land where they lived only as *Strangers* and *Sojourners* ; so it can as little be doubted but that it was their principal Care to teach and inculcate into their Descendants and Families the same Faith in God as their great Protector here, and Rewarder hereafter.

It was therefore the grand fundamental Principle of the *Abrahamic* Religion to depend only on the divine Providence both for temporal and spiritual Blessings : for the Happiness of this Life and also of that which is to come.

Under

Under this Faith and Trust in God the *Israelites* were by divine Providence conducted into *Egypt*, and preserved there by the same Providence till they became a great and a numerous People. During their Abode in *Egypt* under the Patriarchs and Heads of their Tribes and Families the Worship of the true God was preserved amongst them; and continued, at least, so long as *Joseph* was Governor of the Land of *Egypt*. So that if it can be supposed that the *Israelites* ever lost the Knowledge of the true God, and with it the Belief of a future State received from their Forefathers, it must have been after the Death of their Patriarch *Joseph*, when they were reduced into a State of Slavery and hard Bondage, and fell into the *Egyptian* Idolatry; and, instead of the God of *Israel*, worshipped the great *Egyptian* God *Osiris*, whose Symbol was a living Bull call'd *Apis* at *Memphis*, and another call'd * *Mnevis* at

* These Bulls had been consecrated and worshipped as the Symbols of *Osiris* before the Days of *Abraham*. And it is a gross Error in some learned ancients, as well as modern Christian Writers, to fancy that *Joseph* was worshipped by the *Egyptians* under the *Apis*. The Scripture tells us, that the Memory of *Joseph* was not regarded after his Death; and so it is not in the least probable that *Pharaoh*, who is said not to know him, as he really did not, should make him an Object of Worship. It may easily be proved that *Osiris* reign'd in *Egypt* above a Century before the Birth of *Abraham*; and tho' *Diodorus Siculus* hath from less ancient and from false Accounts ascrib'd to *Osiris* the real Actions and Exploits of *Sesostris* who reigned about nine Centuries after *Osiris*; yet the more ancient and credible Writers *Herodotus* and *Manetho*, and *Strabo* after them, did not confound either their Persons, Times, or their Actions. But it is a still greater Error to confound

at *Heliopolis*, where the *Hebreus* chiefly worship'd this *Egyptian* Idol. But it is certain that whilst they continued in the *Egyptian* Superstition, tho' they might forget or lose the Knowledge

Sesostris both with *Osiris* and *Sesach* or *Shishak*; since it is certain that *Shishak* reign'd in *Egypt* above three hundred Years after *Sesostris* reign'd there: and there is not one Action of the Reign of *Shishak*, besides his Expedition into *Judaea*, which agrees to *Sesostris*. Had *Sesostris* taken *Jerusalem*, and spoil'd the Temple and the King's Palace of all their Treasures, as is related of *Shishak*, *1 Kings* xiv. 25, 26. and which is all we know of his Exploits; the *Egyptian* History, which relates so fully the Actions of *Sesostris*, could not have fail'd to mention this so famous an Expedition. But as there is not the least mention of any such Expedition in the Reign of *Sesostris*, as his going to *Jerusalem* and plundering the Temple and King's House, so it is no wonder that no such mention should be made; because there was neither any King of the *Jews*, or a Temple at *Jerusalem* till many Years after the Death of *Sesostris*. I thought it proper to observe this, because our learned Chronologer Sir *John Marsham* fell into this Mistake; and occasion'd, as it seems, the more learned Sir *Isaac Newton* to fall into the same Error of confounding *Sesostris* with *Shishak*; and others have follow'd these Authors without examining the Matter by the best and most ancient Historical Evidence: and the Mistake is both very gross, and wholly ungrounded; and tends to confound and overthrow all History and Chronology together of the most ancient Times. *Sesostris* and the Greek *Bacchus* liv'd about the same Time; and so the *Greeks* ascrib'd to their *Bacchus* the Actions of the *Egyptian* *Sesostris*: and because they call'd *Osiris* by the Name of *Dionysus* or *Bacchus* [tho' they distinguish'd him from the later *Bacchus* Son of *Semele*, by calling him the Old *Dionysus*] the Exploits of the Greek *Bacchus*, and which were really the Exploits of *Sesostris*, were ascrib'd to *Osiris* also. And thus three different Persons have been confounded; and this Confusion of the Names and Actions of these Heroes in *Greek* Writers, occasion'd all the Errors of Sir *Isaac Newton* about them.

ledge of the God of their Fathers, they cou'd not lose the Sense of a future State, which was a fundamental Doctrine of the *Egyptians*, and had always been receiv'd amongst them.

With this Doctrine therefore, along with the *Egyptian* Superstition, the *Israelites* were strongly possess'd when *Moses* led them out of *Egypt*: and then they plainly saw that the Gods of *Egypt*, whom they had serv'd, were no Gods, and that the God of *Abraham*, *Isaac*, and *Jacob*, their Fathers, who had brought them into *Egypt*, and had blessed and supported them there for 215 Years, was the only true God, who deliver'd them from the Power of *Pharaoh* and all their Enemies, that they might serve and worship him alone, their Saviour and Redeemer.

As soon as they came into the Wilderness of *Sinai*, *Moses* deliver'd God's Law to them from *Horeb*; whereby God promis'd, upon their Obedience to it, to be peculiarly *their God*, and that they shou'd be *an holy Nation*, and a *peculiar Treasure to him above all People*; and that he would fulfil to them the Promises made to their Fathers *Abraham*, *Isaac*, and *Jacob*, to give them the Land of *Canaan* as a sure Token of his Favour; and that they might know that he was their God, and that they were his People and Heirs of all the Promises made to their Fathers, and entitled to the Blessings which they had receiv'd and were possess'd of, as the Reward of their Faith and Righteousness.

It was on this account that *Moses* wrote the History of the *Creation*, and of the *Flood*, and of the

the *Hebrew* Nation down to his own Time, that his People might know how God in all Times had blessed and preserv'd holy and just Men, who were the true Worshippers of him, both here and after this Life: and that they might be assured that the divine Providence extended not only to this Life, which was made *mortal* by the Disobedience of our first Parents, but also to a future and *immortal* Life, he set before them the Promise made to *Adam* and *Eve* upon their Repentance, of a Deliverance from that Mortality and Death which they and their Posterity had incurr'd by Sin. By the Translation of *Enoch*, he gave them an undoubted Evidence of a *cœlestial* State reserv'd for those, who like him *walk'd with God*, and worship'd him with true Faith and Holiness of Life. He also related the wonderful Providence of God towards *Abraham*, from whom they descended; and shew'd them that it was *his Seed* which was promis'd to come and *to bruise the Serpent's Head*, and deliver Mankind from the Power of Death to Life and Immortality. And farther to convince them of the Continuance of God's Favour to his faithful Servants after this Life, God by him declar'd that he was *the God of Abraham, and of Isaac, and of Jacob*, after they were dead; and wou'd be worshipp'd by their Children under that Name thro' all their Generations for ever.

It was with the same View of manifesting the eternal Providence of God, and also at the same time to support and comfort the *Israelites* under

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their Afflictions in *Egypt*, and during their Sojournment in the Wilderness, that *Moses*, as is most probable, gave them written in their own Language the History of *Job*, who died but a few Years * before they came out of *Egypt*; and the Account of whose Sufferings and great Deliverance and Prosperity after them, was then recent and well known.

It appears from the Scope of the Book of *Job*, that it was the general Sense and Belief of Men concerning divine Providence at that Time, and in the most ancient Times before, that God did never grievously afflict righteous Men in this Life, or suffer them to perish under temporal Adversities, *ch.* iv. 7, 8. and this Notion is fully asserted in the whole 8th Chapter, and other Parts of the Book: and in this, *Job* and his three Friends agreed. On this account it is, that they so constantly accuse *Job* of being a Sinner and an Hypocrite, tho' he appeared to be righteous; and therefore they press'd him to confess his Sins, and to humble himself before God, who would certainly restore him to his Prosperity, if he was penitent and truly righteous: and the same Opinion of the Equity of the divine Proceedings made *Job*, who knew his own Sincerity and Integrity, think that God was hard upon him, and did not deal with him as he used to do with his faithful Servants and true Worshipers; and by the Afflictions which he laid upon him, gave occasion to his Friends to arraign and calumniate

* See the Appendix concerning the Genealogy and Age of *Job*.

calumniate his Uprightness and Innocency, as feign'd and insincere. But God made him at last understand that it was foolish and impious in him to arrogate so much Righteousness to himself, who was but sinful Dust and Ashes : and that as he was not able to comprehend the Power and Works of God, and the Judgments of his Providence, which were unsearchable, he ought, notwithstanding his Afflictions, to have been more patient, and to have concluded that God was just, and to have, without repining, trusted in him for a Deliverance.

Job, indeed, had a better and juster Sense of the Providence of God than his three Friends had ; and as he had express'd a firm Trust and Confidence in his Righteousness and Goodness for receiving from him a Reward hereafter, whatever he suffer'd in this Life : on this Account he was approv'd by God, and his Humiliation and Repentance was accepted. But his Friends are blam'd for their uncharitable Charge against his Integrity and Righteousness, merely because he was afflicted by the Hand of Providence. Their Fault was their Misrepresentation of God's Dealings with *Job*, and speaking what was *not right* concerning the Design of divine Providence ; they had utter'd confidently *what they understood not* concerning it, as *Job* also himself had done ; but he repented of his Rashness and Folly, and so was pardon'd, whereas his Friends repented not of theirs, *in not speaking*

of God *, (i. e. of his Providence) *the Thing that was right*. And therefore *God's Wrath was kindled against them*, as it is represented in the last Chapter, *†. 1—8*. But the Event shew'd them, that God tried *Job* by Afflictions, to increase his Virtue, and to make him an Example of Patience, Resignation, and Humility; and then let both them and him see that the Equity of his Providence had not fail'd, but that after Trial he cou'd and wou'd restore him to Prosperity, and even to greater than he had blessed him with before.

Now this History was an extremely proper Consolation to the *Jewish Nation* to reflect on, who had endur'd so great Afflictions under their Bondage in *Egypt*, and still continued to suffer in the barren and desolate Wilderness: and therefore, was probably wrote by *Moses*, to comfort them with an Assurance, from the Example of *Job*, that their present Sufferings were a Trial laid upon them [tho' they might also see that their Sins and Idolatry had caus'd them] and that if, like *Job*, they humbled themselves before

* *Ye have not spoken of me the Thing that is right, as my Servant Job hath.* ch. xlii. 7. where the *Hebrew Word Ali or Alai*, signifies either of *me*, or *before me*: in the latter of which Senses, the *Greek, Vulgate, and Syriac Versions* render it: and either Interpretation makes the Sense good. The meaning is, they had calumniated *Job* before God, and had not spoken right Things concerning his Providence: and therefore God commanded them to offer a Sacrifice by way of Atonement, and made *Job* their Intercessor to pray for their Pardon. It is observable, that the Sacrifice was, of *seven Bulls* and *seven Rams*, ver. 8. which is the Number of each which *Balaam* commanded *Balak* to offer. *Numb. xxiii. 1, 15, 29, 30.*

fore God, and worship'd him alone, and trusted in his Mercy, they wou'd be deliver'd as he was, and in due Time be rewarded with the Inheritance of the Land, and all the Blessings promis'd to their Forefathers.

If it be said that in this History of *Job*, God's Providence is manifested only in temporal Prosperity and Adversity ; this will appear to be a great Mistake. For altho' the Occasion led *Job*'s Friends to talk only of a temporal Providence, yet as no doubt can be made of their believing a future State of Recompence both for the Righteous and the Wicked ; so this seems to have been the very Ground of their thinking, that God would and also did make a Difference between them in this Life : and that it was not suitable to his good Providence that the Wicked should escape Punishment either here or hereafter ; or on the other hand, that the Righteous should not be happy both in this Life and that which is to come. There are, I think, several Passages in this Book of *Job*, which shew his Belief of a future State, and of a Resurrection to eternal Life.

He declareth, that tho' *God should slay him, yet that he will trust in him* *, (ch. xiii. ver. 15.)

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* *Etiam si occiderit me, in ipso sperabo.* So the *Vulgate*, and the *Arabic* and *Syriac* Versions have it, agreeably to our Translation. And this is the Sense of the *Hebrew* Text. For *Hen* signifies *si*, as well as *ecce*, and *Lo* signifies *annon* as well as *non*. And so the *Hebrew* Words are rightly render'd, *Si occiderit me, annon sperabo?* (i. e. in ipso,) *If he will slay me, or though he should slay me, shall I not trust in him?* Yes surely, I will. This

trust in him for what? not a temporal Deliverance, surely, that is plainly absurd; but he will trust in him for *Salvation* (after Death) *ψ. 16.* and for this he trusted in God, who knew the Integrity of his Heart: for he adds, *an Hypocrite shall not come before him.*

In the 14th Chapter, we have these remarkable Words: *There is Hope of a Tree, if it be cut down, that it will sprout again, and that the tender Branch thereof will not cease (or fail,) tho' the Root thereof wax old in the Earth, and the Stock thereof die in the Ground; yet thro' the Scent of Water it will bud, and bring forth Boughs like a Plant.* Then it follows; *but Man dieth and wasteth away: yea Man giveth up the Ghost, and where is he? ψ. 7, 8, 9, 10.*

These Words thus render'd seem to make against a future State; but if render'd interrogatively, as they may well be, they conclude for it: as if *Job* had said, is there * Hope of a Tree that is cut down, that it will sprout again? *But shall Man die and waste away; shall he give up the Ghost and be no more?* No, surely: for as it is added, *ψ. 14. If a Man die, he shall live (or rise) again, after the Days of his Life are finish'd: I will wait till I shall be changed, (or live*

I take to be the true Sense of the Words. The Particle *Hen* signifies *Si*, in *Job xl. 18.* and in other Places. The Words may also be understood, *tho' he slay me, yet I will hope*, i. e. for a Recompence hereafter.

* *Αα, Φοσι, ξύλα πίπτουσι, κ' ἐγειρομένοι, ἄνθρωποι αὐτοὶ δι' οὗ τὰ ξύλα γέγονεν, κ' ἐγείρεται;* so reads *Cyril Bishop of Jerusalem*, and confirms this Reading from the 14th Verse, as I have render'd the *Greek*. *Catech. 18.*

live again.) This is agreeable to the * *Greek* Translation, as well as to the *Hebrew* † Text. Then it follows, *ψ. 15. Thou shalt call and I will answer thee: reject not thou the Work of thine Hands.*

If this is the true Sense of the Words of *Job*, then it will appear from the 12th Verse, when he expected his Resurrection and Change to come to pass, namely, *when the Heavens shou'd be no more*: or as it is express'd in the 19th Chapter, and 25th Verse, *at the latter Day*, or the End of the World. And here in this last-mention'd Place, I cannot but think that *Job's* Assurance of the Resurrection of his Body to a future Life is very plainly and fully express'd. *I know*, (says he) *that my Redeemer liveth, and that I shall rise* [so St. *Jerome* renders the *Hebrew* Text] or, *that my Body shall rise* [so the *Greek* Interpreters render it] *at the latter Day upon the Earth; and tho' after my Skin Worms destroy this Body, yet in my Flesh shall I see God.* Ch. xix. 25, 26 ‡.

C 4

This

* 'Εάν γὰρ ἀποθάνῃ ἄνθρωπος, ζήσε' αἰ· συντελέσας ἡμῶν τῷ βίῳ αὐτοῦ ὑπομένω ἕως πάλιν γένωμαι.

† If a Man die, shall he not live again? where the *Hebrew* Participle *He* (ה) signifies *nonne* affirmatively, before the Verb, and was so understood by the *Greek* Translators.

‡ The present *Hebrew* Text has *Yakum*, *He* (that is, God my Redeemer) *will rise*; which is hardly Sense. *Jerome* reads *Akum*, *I shall rise*, which is a very proper and good Sense, and is very probably the true and original *Hebrew* Reading. He renders the whole two Verses: *Scio enim quod Redemptor meus vivit, et in novissimo die de terra surrecturus sum: et rursus circumdabor pelle*

This Declaration of his Assurance of the Resurrection of his Body at the last Day, is that which in the preceding Words he wishes might *be written and printed in a Book: or, that it might be graven with an Iron Pen and Lead in the Rock for ever.* ver. 23, 24.

The

mea, et in carne mea videbo Deum. The *Greek* Translators, and *Theodotio*, read *ἴακίμ ἀναστήσει*, which is also a good Sense: and *Jerome* renders the *Greek*, Scio enim quia eternus est qui me resoluturus est. Super terram resurget cutis mea quæ hæc patitur. Tom. 1. p. 1202. edit. Benedi&ct. *Jerome* also read *Ukaph circumdabor*, from *Ἰακὰφ* instead of *Nikphu contriverint*, from *Nakaph*. *Clemens* the Apostolical Bishop of *Rome* reads, ἀναστήσεις [τὴν] σάρκα μου ταύτην ἣν ἀναστήσασαν ταῦτα πάντα. Ad Corinth. Epist. 1. p. 164. edit. Coteler. Pat. Apost. And *Clemens* understands the Passage of the Resurrection of the Body: and his Explication shews this was the Sense of the Words in the Days of the Apostles; and no doubt *Clemens* knew that the Apostles so understood them. And that this was understood to be the Meaning of the Words from the Beginning, appears from the last Words of the Book preserv'd in the *Greek* Translation, viz. *it is written that He (Job) shall rise again with those whom the Lord raiseth, (or shall raise.)* These Words were added by the first Compiler of the History of *Job*, immediately after his Death: and it is evident they were added, from what *Job* had declar'd concerning his Assurance of the Resurrection of his Body, and so they put the Sense beyond all doubt. And that the Words were originally in the *Hebrew* Text, appears from their having been always in the *Greek* Copy or Translation, and also in *Theodotio's* Version, either from the *Hebrew* or the *Greek*, in the second Century of the Christian Æra, about A. D. 175.

The Reason of the *Jews* leaving out the Words in some of their Copies, seems to have been their having absurdly interpreted the Words of *Job* of a temporal Deliverance and Restitution to a prosperous State in this Life.

The

The whole Passage is so well paraphrased and explained by a learned Prelate of our Church, that I shall take the liberty of transcribing his Words. *Job* wishes that the Plea of his Innocence *was engraved in the Rock for ever*, " That
 " it might remain till the Time in which God
 " would come to judge his Cause: *for I know*,
 " says he, *that my Redeemer liveth*. Suppose
 " *Job* to expect a future Time of Judgment,
 " the whole Passage is exceeding beautiful
 " and proper. I find, says he, that my Com-
 " plaint is disregarded here; that Man has no
 " compassion for me, and that God in his un-
 " searchable Wisdom suffers the innocent as
 " well as the guilty to be unfortunate in this
 " Life: but the Time will come when my
 " Plea shall be heard; and so satisfy'd am I in
 " the Righteousness of it, that I would have it
 " remain as my Monument for ever *graven in*
 " *the Rock*. For tho' I myself shall soon be
 " gone, yet my Redeemer lives, and will at the
 " last

The *Complutense* Editors of the *Greek* left it out in compliance with the *Latin* Version, and contrary to the Authority of all their *Greek* Manuscripts. And this Practice of making Omissions and Additions, in conformity to the *Latin* Vulgate they unfaithfully use all thro' the Old Testament, as may be observ'd; and this makes their Edition of the *Greek* of far less value than otherwise it would have been. *Olympiodorus* says, ἀπὸ δὲ τῆς γεγραπταὶ δὲ αὐτὸν πάλιν ἀνασῆσθαι ἕως τέλους, Φασὶ μὲν ἴναι μὴ εἶναι τῆς ἱεράς γραφῆς, ἀλλὰ παρεγγεγράφαι τῷ βιβλίῳ τὰ ῥήματα. ἡμεῖς δὲ ἐν πᾶσι τοῖς Ἑλληνικοῖς ἀνιγράφοις ὅπως εὐρηκότες γεγραμμένῳ τῷ βιβλίῳ, πάντα τὰ ἐγγεγραμμένα ὅτω δεχόμεθα ὡς παρὰ τῶν πατέρων παρελήφμεν. *Apud Caten. in Job. c. 33. p. 607.* And the ancient *Apostolic Constitutions* cite the Words, Lib. 5. c. 7. p. 312.

“ last Day call me from the Grave; and with
 “ *my own Eyes shall I see God* my Saviour. But
 “ if you suppose *Job* to expect only a temporal
 “ Restitution within the Compass of his own
 “ Life, to what End or Purpose does he so pas-
 “ sionately wish to have his Complaints render’d
 “ immortal! What Sense is there in saying, Oh!
 “ that my Complaint which you despise may
 “ *never be forgotten*, for I know that *within a*
 “ *little Time*, I shall be restored by God to all
 “ my Glory and former Felicity, and shall have
 “ no cause to complain any more? In one view,
 “ the Images are lively, passionate, and the Sen-
 “ timents just and proper; in the other, there
 “ is neither Force, nor Vigour, nor Propriety;
 “ nor indeed hardly any Sense.” Bp. *Sherlock’s*
2d Diss. p. 265, 266.

This Assurance of a bodily Resurrection might
 be grounded on God’s Promise to *Adam* concern-
 ing *the Seed of the Woman*; which might well be
 known to *Job* by Tradition who was of *Abru-*
ham’s Family, as well as to the Patriarchs of the
Jews: and which he understood to mean to be a
 Promise of a Deliverance from Death to a future
 and immortal Life. A future Renovation of all
 Things was a most ancient Opinion among the
Arabians; and it is not improbable, but that
 the Restitution or Resurrection of the Body to a
 State of Immortality was the most ancient and
 the original Notion of a future State, whether
 founded on *Revelation*, or on Principles of *natu-*
ral Reason.

As

As the plain and natural Sense of the Words of *Job* is a Testimony of his Belief of the Resurrection of the Body and a future State ; and which it is probable was the prevailing Opinion of those ancient Times, and of all preceding Ages ; so there is not the least reason, that I can see, for any learned Person after *Grotius* to understand the Words of his Assurance of being restored to a State of Prosperity in this Life. Such a Construction is so forced and unnatural, that nothing but an absolute Necessity of the Words being so understood to make them consistent with the rest of the Book, can make it in the least probable : but the Improbability of it appears sufficiently from the whole Tenor of the History, throughout which *Job* sheweth no Expectation of a Deliverance from his Afflictions, and of a Restoration to his former prosperous Condition ; and that he had no hope of seeing his Miseries end and Prosperity revived in this Life, appears from what he says afterwards in the 23d Chapter, *viz.* *But He (God) is of one Mind, and who can turn him? And what his Soul desireth, even that he doth. For he performeth the Thing that is appointed for me : and many such Things are with him. Therefore am I troubled at his Presence : when I consider, I am afraid of him. For God maketh my Heart soft, and the Almighty troubleth me. Because I was not cut off before the Darknes, Darknes shall cover my Face, or Darknes hath covered my Face ;* so the last Words seem to be rightly render'd, *ŷ. 13—17.*

These are not the Words of one who with confidence had declared that he expected a Deliverance from his Troubles, and to be again happy in this Life : nor what follows in the 30th Chapter ; *Terrors are turned upon me ; they pursue my Soul as the Wind ; and my Welfare (or Hope, as the Greek has it) passeth away as a Cloud.——He hath cast me into the Mire, and I am become like Dust and Ashes. I cry unto thee, and thou dost not hear me : I stand up and thou regardst me not. Thou art become cruel to me : with thy strong Hand thou opposest thyself against me.——For I know that thou wilt bring me to Death.* *ψ. 15, 19, 20, 21, 23.* These are not Expressions of Hope and Assurance, to be delivered from Death and restored to worldly Prosperity ; but, on the direct contrary, are plain Expressions of Despair of any such Deliverance ; and of his Belief of God's Purpose, that his Afflictions should have no End but in his Death ; nor is there any where in *Job's* Discourses the least ground to think that he hoped for, and much less that he was assured of a Deliverance from his Sufferings and Miseries in this Life. His Confidence was in his Integrity, and he knew that how much soever he suffered at present from the Hand of God, he should be justified at the Resurrection, and be blessed in the future State. And as he was persuaded of the future Happiness of righteous Men, so he believed that wicked Men, tho' they were sometimes prosperous on Earth, would receive the Recompence of their evil Deeds at

the future Day of Judgment. *The wicked (says he) is reserved to the Day of Destruction: They shall be brought forth to the Day of Wrath.* ch. xxi. 30.

Upon the whole then, the History of *Job* informs us what were the most ancient Opinions of Men concerning the Providence of God; and the Hope and Expectation which they infer'd from it, both of present and future Happiness. They never doubted but that righteous and good Men would be blessed with Immortality in another Life after this; and that the Blessings of this Life also would not fail to attend their Virtue and Piety. They also thought, that as this Life was a State of Pilgrimage and Trial, and Death the common Lot of all, both of the righteous and the wicked; the great and final Recompence of both was reserv'd in the Hands of God, to be dispens'd hereafter; when the wicked should rise to be condemned and punish'd according to their evil Deeds, and the Righteous be rais'd to receive the Reward of their Piety and good Works.

This Opinion was agreeable to the genuine Principles of natural Reason form'd concerning the divine Providence, and the State and Condition of Man; and was strengthened and confirmed by various Revelations made in the most early Ages of the World. By this History also the *Israelites* were taught to trust in God under all Adversities, and that righteous and pious Men might be, and were afflicted here for a Trial of their Faith and Patience: and at the same time

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It let them see that God had determined that such, tho' they suffered a while, should receive a Reward of their Faith and Humiliation in this Life, as well as in the next at the Resurrection of the just.

And this was more especially to be the case of the *Israelites*, who after all the Afflictions of their Forefathers, and of their whole Nation in the Land of *Egypt* and in the Wilderness, had a Promise from God that if they obeyed the Law which he had given them by *Moses*, they and their Posterity should be rewarded with temporal Blessings and Prosperity in the Land of *Canaan*, which were to be a perpetual Earnest to them of the divine Favour, and of the greater Blessings which they with *Abraham*, *Isaac* and *Jacob* should be Partakers of in the Life to come.

It was a peculiar Privilege and Advantage to the *Jewish* Nation to be assured by Promise from God himself, that their Obedience to the Law of *Moses* should be rewarded with temporal Happiness; as on the other hand, their Disobedience to it was threatned to be punished with the greatest worldly Adversity. These were powerful Motives to engage their Observance of the divine Laws; but they were not intended to supply the more powerful Sanctions of Religion founded on Faith in the prior Promises of God and the Belief of a future State; but on the contrary, these Promises of temporal good Things were design'd to confirm and invigorate their Assurance of the better Things to come, of which these were only Types and Shadows, and as it were a Foretaste and Earnest.

The Law of *Moses*, as that of other Nations with regard to Religion, regulated only the public Worship and Ceremonies belonging to it ; all which in the *Jewish* Law were appropriated to the one true God, as those of other Nations with the *Egyptians* were appropriated to Idols and false Gods. The Profession of the *Unity of God* and of his Worship alone, made the difference between *Judaism* and *Heathenism*. The Notion and Doctrine of the one supreme God was in a manner kept secret amongst the *Egyptians* and other Heathens ; and was never taught at all amongst them, but with a Mixture of imaginary Deities : and God was never worshipped publicly by the People, whose Devotion and Temple-Service was all paid to *Idols*. But under the *Levitical* Institution the *Unity of God* was the publicly known and received Doctrine ; and the whole Devotion and Worship of the People was directed to him alone in the Place dedicated for that purpose. The *Jews* were taught to depend entirely upon the Providence of God, and to pay an unreserv'd and undivided Obedience to his Laws alone in all Things ; and even to die in the defence of them, or rather than be compelled to renounce or forsake them ; the extraordinary Providence of God was to be their Security and Support, and on him alone they were to trust and rely for all their Happiness.

Now for any one to suppose, that the *Jews* did believe that the Providence of God, by whose immediate and extraordinary Power their whole
 Nation

Nation was conducted and governed, extended only to the present Life, without their having any Knowledge of a future State; or to suppose that they were not taught nor did believe that God would be their God not only in this Life, but in that which is to come; either of these Suppositions makes the *Jews* more ignorant of the Foundation of all Religion, than any Heathens then were; and their Law and whole Oeconomy of Religion to be a mere worldly Policy, and utterly unworthy of God to be either the Author or Conductor of it.

Such a Law could give no comfort to distressed penitent Sinners when they came to die; nor to the many thousands of innocent Persons who in this Life were miserable and unhappy, and punish'd for the Crimes of their Parents. The Law was inexorable; the Children tho' innocent must beg their Bread, and live under Oppression, and in Disgrace and Slavery for the Transgressions of their Fathers: and others suffered unjustly under the Tyranny of powerful and idolatrous Rulers of their own Nation.

The Law made no Provision in these Cases. But as an extraordinary or miraculous Providence attended the *Jewish* Nation to preserve them from Idolatry; so the unequal Dispensations of it with respect to private and particular Persons could not be reconcil'd but by the Knowledge and Belief of a future State.

There was no occasion for the Law to make express mention of a future State, the Belief of which was the fundamental Principle of the Patriarchal

Patriarchal Religion under which the *Jews* were educated : but yet in the Dispensation of the Law itself, this was a primary Article of Faith, and Ground of the Worship of God. This is evident, because though the *Jews* had a Promise of temporal Blessings in the Land of *Canaan* given them, to reward their Obedience to the Law ; yet they were told at the same time that they should look on themselves to be only *Strangers* and *Sojourners* in it, as their Forefathers had been. This was an Indication to them, that their earthly Prosperity, how great soever it should be, was not the End of their Faith, and final Reward of their Obedience, but that future heavenly Felicity which was promised to *Abraham* and his Seed.

David, who well understood the Nature and Design of the legal Covenant, in his Prayer to God says, that *he was a Stranger with him (in the Land) and a Sojourner, as all his Fathers were.* Ps. xxxix. 12. And he made the same Confession a little before his Death. 1 Chron. xxix. 15. In this he was mindful of what God himself told the *Jews*, Lev. xxv. 23. that they *were Strangers and Sojourners with him (or before him) in the Land which he gave them, &c.* 2. The Land (says God) is mine, and ye are Strangers and Sojourners with me. It is called the Land of their Father's sojourning, Gen. xvii. 8. *Abraham* was a Stranger and Sojourner in it, though God gave it to him, as well as to his Seed after him. And though the Land of *Canaan* was given to *Abraham*, *Isaac*, and *Jacob*

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for an Heritage, yet they looked upon themselves as *Pilgrims*, *Strangers*, and *Sojourners* in it; knowing they had there no abiding Habitation, and looking for a better which was to come, that is, an *heavenly* one, as the Apostle argues *Heb. xi. 13, 14, 16*. And in the same Chapter he shews, that neither *Abraham* and the other Patriarchs before the Law, nor *Moses* and all the other *Jewish* Worthies and Prophets under the Law, *received* in this Life the Accomplishment of the Divine *Promises*, §. 39. which proves beyond all Doubt, that the *Promises* made to the true Believers and Worshipers of God, were not designed to be completed by the Blessings of the Law, or a temporal State of Happiness, but by the *better Things to come*, as the Apostle calls them §. 40. and the Blessings of eternal Life.

This is the Key to open the true Design of the Patriarchal and *Jewish* Dispensation; and to explain the full Meaning of the Promises of God made under them: and shews that the primary Article and Object of Faith on which the Patriarchs and *Jewish* Nation rested, was not the Inheritance of the promised Land of *Canaan*; but an Assurance that their God had provided a future and heavenly State, as the final Reward of their Faith and Obedience.

This was the grand Principle of the *Abrahamic* Religion, and propagated to all his Posterity; and this was the Faith of *Moses* and the *Prophets*. The being Heirs of a future and heavenly State, was a fundamental Article of the

Jewish

Jewish Religion, and contained in the Promises made to *Abraham* and his Seed: the Law was added to keep up their Obedience to God, and Dependence upon him, and to prevent their falling away from their Faith to Idolatry, and enforced with the Promises of temporal Blessings to the Doers of it; besides the Spiritual Happiness promised before the Law as the Reward of Faith. And therefore as the Law was to be enforced with the Sanction of temporal Rewards and Punishments, *Moses* speaks of no other as Parts of his Law; nor was it proper that he should: the Blessings of the future State being properly the Rewards to which they were entitled, not by doing the Works of the Law, but by Faith in the Promises of God made to their Forefathers, and to them their Seed. It was for his Faith that God promised *Abraham* to be his exceeding great Reward, *Gen.* xv. 1. and declared that he would be his God, and the God of his Seed for ever, *Gen.* xvii. 7. *Exod.* iii. 15. Under the Influence of this Faith they were to walk before him with a perfect Heart, *Gen.* xvii. 1. and worship him alone for their God, according to the Law of everlasting Righteousness.

This was the Covenant which the Children of *Israel* enter'd into with God, in the Land of *Moab*, beside the Covenant which he made with them in *Horeb*, *Deut.* xxi. 1. By this Covenant they were established to be his People, and he to be their God, as he had sworn unto them, and to their Fathers, to *Abraham*, to *Isaac*, and to *Jacob*,

Jacob, v. 13. And this Covenant on their Part was, *to serve the Lord their God with all their Heart ; and not to turn away from him to other Gods, and to the Worship of Idols, as it is expressed in the following Verses.* On this Condition, and not by the ritual Works of the Law, they were entitled to the Blessings promised to *Abraham* : and this was the Condition, that in all their Dispersions amongst the several Nations of the Earth which *Moses* foretold ; *if they returned unto the Lord their God, and obeyed all his Commandments with all their Heart, and with all their Soul ; then the Lord their God would turn their Captivity, and have Compassion on them—and gather them from all the Nations, whither the Lord their God had scatter'd them.* After which Return into their own Land from a general Dispersion, and Captivity amongst all Nations, even *unto the outmost Parts of Heaven,* God promiset^h that *He will circumcise their Heart and the Heart of their Seed, to love the Lord their God with all their Heart, and with all their Soul, that they may LIVE, Ch. xxx. 1—6, and following.*

It is most probable that these last Declarations of *Moses* to the People of the *Jews* refer to the Gospel-State, and to their miserable Dispersions and Captivity, and the Desolation of their Country by the *Romans* plainly predicted from the 49th Verse of the 28th Chapter of *Deuteronomy* to the End of that Chapter, and continued in the 29th and 30th Chapters. I shall transcribe some Part of them ; *The Lord shall bring against thee*

a Nation from far, from the End of the Earth, [this could not be said of the Assyrians or Babylonians] as swift as the Eagle flieth, a Nation whose Tongue thou shalt not understand: a Nation of a fierce Countenance, [under which last Character the Romans are described by Daniel, Ch. viii. 23. and it is known that the Eagle was placed upon the Standards of the Roman Legions;] which (Nation) shall not regard the Person of the old, nor shew Favours to the young—and he shall besiege thee in all thy Gates, until thy high and fenced Walls come down, wherein thou shalt trustest, throughout all the Land—and thou shalt eat the Fruit of thine own Body, the Flesh of thy Sons and thy Daughters in the Siege, and in the Straitness wherewith thine Enemies shall distress thee: So that the Man that is tender among you, and very delicate, his Eye shall be evil towards his Brother, and towards the Wife of his Bosom, and towards the Remnant of his Children which he shall leave: so that he will not give to any of them of the Flesh of his Children whom he shall eat, because he hath nothing left him in the Siege.—The tender and delicate Woman among you, who would not adventure to set the Sole of her Foot upon the Ground for Delicateness and Tendernefs, her Eye shall be evil towards the Husband of her Bosom, and towards her Son, and towards her Daughter; and towards her young one that cometh out from between her Feet; and towards her Children which she shall bear: for she shall eat them for want of all things, secretly in the Siege and Straitness,

wherewith thine Enemy shall distress thee in thy Gates. If thou wilt not observe to do all the Words of this Law that are written in this Book, that thou mayst fear this glorious and fearful Name THE LORD THY GOD.—

And the Lord shall scatter thee among all People, from the one End of the Earth even unto the other; and there thou shalt serve other Gods, which neither thou nor thy Fathers have known; even Wood and Stone.—And the Lord shall bring thee into Egypt again with Ships—and there ye shall be sold unto your Enemies for Bondmen and for Bondwomen, and no Man shall buy you.

†. 49, 50, 52, 53, 54, 55, 56, 57, 58, 64, 68. This Prophetic Description of the Miseries, Captivity, and Dispersion of the Jewish Nation, agrees not at all, either to the Assyrian or Babylonian Captivity; or with any Miseries and Dispersions which fell on them before the Time of the Gospel: But it is so lively a Description of the unparallel'd Miseries of that People, when after a long War and Siege their City and Temple were destroyed, and their whole Country laid waste by the Romans, that there can in Reason be no doubt of its being a Prophecy of it. During this Siege their Distress was so great through Pestilence and Famine, that thousands died in one Day: and both Men and Women killed their own Children and eat them for Want of Food. And after the City was taken, of those miserable Captives who were saved from the general Slaughter, some were sold for Slaves in all Parts of the Roman Empire, and great Numbers

Numbers were sent *in Ships*, as *Moses* foretold, into *Egypt*, and there forced to work in the Mines; and the rest were kept to be slaughter'd like Beasts in their Theatres at their public Games and Festivals.

These Miseries fell upon the *Jews*, not for their Disobedience to the ritual Law of *Moses*, or for forsaking the Worship of the God of *Israel*; but for their rejecting, the *Messias*, the Seed of *Abraham*, promised both before and under the Law: for their refusing to hearken to the Words of God spoken to their Forefathers concerning this promised Seed; and refusing also to hearken to the Voice of that Prophet whom God promised by *Moses* to send to them. *Deut.* xviii. 15, 18, 19.

Their Rejection of the *Messias* was a Breach of the Covenant, on the observing of which, God promised to be their God, and by virtue of which all the Blessings of the Land of *Canaan* were given them: for it was the Rejection of that *Seed of Abraham* in whom *all the Nations of the Earth* were to be blessed; and who was the *Prophet* by whom God promised to deliver his Commandments to them, and to whose Words they were commanded to hearken, with the threatening, that *it should come to pass, that whosoever should not hearken to God's Words, which that Prophet should speak in his Name, he would require it of him, or would take vengeance of him*; as the *Greek, Vulgate, and Syriac* Translations render the last Words. And therefore, as *their Return unto God, Ch. xxx. 2.* was to be a returning from their

their Infidelity to the Acknowledgment of *Jesus* to be the *Messias* promised to *Abraham*, and to their Fathers under the Law ; and to whom as God's Prophet they were under Covenant to *hearken* and to *obey his Words*, whenever he should be sent to them : so the *Life* promised to them *ŷ. 6.* must mean, *the Life and Immortality brought to Light by the Gospel* : or the eternal Life, which was to be the Reward of Faith in the *Messias*, and of Obedience to the Commandments of God delivered by him.

The Priests were commanded to read all the Words of the Law, at the End of every seventh Year, to the Body of the People assembled together at the Feast of Tabernacles. *Lev. iii. 9—13.* And it was also the Business of the Priests and *Levites*, to instruct them at all times in the Precepts and Promises of the Law, so that they could not be ignorant of what was taught in them.

The Promises of the *Messias* and eternal Life to be obtained through him, was the *Spirit* of the Law, of which the *Levitical* Institutions were the *Letter* : and therefore the Law was intended to prefigure the Gospel, and to lead the *Jews* to the Knowledge and Reception of the *Messias*, who was the End of the Law, and accomplished the Prophecies of it ; and by his Death abolished the legal Sin-Offerings and Sacrifices, which were Types of it. This *St. Paul* very elegantly sets forth in the third Chapter of the second Epistle to the *Corinthians* : and this *spiritual*, as well as *literal* Sense of the Law

was

was represented in the Service and Ordinances of it. And for this End there were two sorts of Sacrifices appointed.

The ordinary Sacrifices were chiefly appointed for Breaches of the ceremonial part of the Law, and not for Immoralities, especially the most heinous, for which no particular Sacrifices were instituted.

These Sacrifices, which were daily offered, could not take away Sin, or purge and satisfy the Conscience, or justify the Sinner before God. But there was also an annual Sacrifice appointed to be a Propitiation for the Sins of the whole Nation; when a general Confession was made of all the Sins, both of the Priests and People; and an Atonement made for them by Blood sprinkled upon *the Mercy-Seat* within the second Veil of the Tabernacle by the High-Priest himself, which was not done in any other Sacrifices. And as this was a Type of the Propitiation to be made by the Sacrifice of the Body and Blood of *Christ* for the Sins of the whole World; so the *Jews* always, as is highly probable, look'd upon the Atonement made by the Blood of this annual Sacrifice to be a Token of the divine Favour, and a Propitiation for all their Sins; whereby an Entrance was made for them into the Happiness of the future State, or Heaven itself represented by the *Holy of Holies*. Thus much appears from this Ordinance of the Law of *Moses*, compared with the Explanation of it by the Author of the Epistle to the *Hebrews*. On that Day, [speaking of the annual

annual Expiation] *shall the Priest make an Atonement for you, to cleanse you, that ye may be clean from all your Sins before the Lord.— And he shall make an Atonement for the Priests, and for all the People of the Congregation: And this shall be an everlasting Statute unto you, to make an Atonement for the Children of Israel, for all their Sins, once a Year. Lev. xvi. 30, 33, 34.*

That this was a typical Representation of the Atonement made by the Blood of Christ, and of the future heavenly Kingdom purchased for us by it, we are assured by St. Paul, who having spoke of the Service of the Tabernacle, which consisted of two Parts, one called the Sanctuary, and the other the Holiest of all, or most holy, adds; *Now when these Things were ordained, the Priests went always into the first Tabernacle, accomplishing the Service of God. But into the second went the High-Priest alone once every Year; not without Blood, which he offered for himself and for the Errors of the People. The Holy Ghost thus signifying, that the Way into the Holiest of all was not yet made manifest, while the first Tabernacle was yet standing, which was a Figure for the Time then present.—It was therefore necessary, that the Patterns of Things in the Heavens should be purified with these [legal Sacrifices] but the heavenly Things themselves with better Sacrifices than these. For Christ is not entered into the holy Places made with Hands, which are the Figures of the true, but into Heaven itself, now to ap-*

pear

near in the Presence of God for us. Heb. ix. 6, 7, 8, 9, 23, 24.

Hence it appears, that the *Holy of Holies* in the *Jewish* Tabernacle, was in the divine Appointment of it intended to prefigure the future heavenly State ; and the Atonement made there for the Sins of all the People by the High-Priest's sprinkling the Blood of the Sacrifices upon the *Mercy-Seat*, was a Type and Figure of the Propitiation for the Sins of all the World made by the Blood of *Christ*, who as our High-Priest entered into Heaven itself to appear there in the Presence of God, as our Mediator ; and to open an Entrance into the Kingdom of Heaven for all true Believers.

If God designed the Institution of the *Jewish* Tabernacle, and the Service of it to be, as *St. Paul* tells us, a *Pattern, Figure, and Shadow* of the Gospel Dispensation, and of the future heavenly State revealed by *Christ* ; what need we doubt but that the *Jews* under the Law had a Knowledge of it, though imperfect in comparison of what we have received by the Light of the Gospel ?

I have fully shewn that the *Patriarchs, Moses* and the *Prophets*, worshipped God under a stedfast Belief and Expectation of a Reward in another Life after this. The Appearance and Ministration of *Angels* before and under the Law ; the bodily Translations of *Enoch* and *Elijah* ; and the Resurrection and eternal heavenly Kingdom of the *Messias* foretold by *David*, were plain and demonstrative Evidences of a future

invisible

invisible and immortal State: and the whole Oeconomy of the Law itself was a typical Representation of it; and the Prospect and Hope of it was kept up and transmitted through all the Generations of the People of the *Jews* in the Promises of the *Messias*: and besides all this, the Prophets have in their Writings given express Declarations of a Resurrection to eternal Life.

Isaiab says; *He (God) will swallow up Death in Victory, and the Lord God will wipe away Tears from off all Faces: and the Rebuke of his People shall be take away from all the Earth, for the Lord hath spoken it. And it shall be said in that Day, Lo, this is our God, we have waited for him, and he will save us: This is the Lord, we have waited for him, we will be glad and rejoice in his Salvation. Ch. xxv. 8, 9. Again; Thy dead Men shall live, together with my dead Body shall they arise: Awake and sing, ye that dwell in the Dust; for thy Dew is as the Dew of Herbs, and the Earth shall cast out the Dead.—For behold the Lord cometh out of his Place to punish the Inhabitants of the Earth for their Iniquity; the Earth also shall disclose her Blood, and shall no more cover her Slain, Ch. xxvi. 19, 21.*

These Prophecies cannot with any Propriety be applied to any State or Deliverances of the *Jewish* Nation, and to the Destruction of their Enemies. It is in vain to attempt or offer such an Explanation. They are in their plain natural Sense Prophecies of the Gospel-State, and of the final Happiness and Salvation of the *Jews* in that

that State, after they shall be converted to the Faith of *Christ*. The Resurrection of the Dead and the Day of Judgement are very clearly set forth, and undoubtedly meant in these Prophecies, and they are so understood and applied by St. *Paul*, 1 *Cor.* xv. 54. and by St. *John*, *Rev.* vii. 17. *Ch.* xxi. 4.

The Prophet *Daniel* also, speaking of the End of the Gospel-State and of the World, says; *Many* [that is, *all*, by a well-known Synecdoche frequent in Scripture] *of them that sleep in the Dust of the Earth shall awake; some to everlasting Life, and some to Shame and everlasting Contempt.* *Ch.* xii. 2.

This Text is too plain to need any Explanation, or to leave Room for any Evasion of the Sense of it: and the Exposition of *Grotius*, who knew nothing at all of Scripture-Prophecies, is too absurd to be even mentioned.

I shall confirm and conclude all that has been said with the infallible Testimony of our Saviour himself, *Luke* xvi. 31. whose Words are, *If they hear not Moses and the Prophets, neither will they be persuaded though one rise from the Dead.* This is said to shew, that under the Law Men needed no other Evidence to persuade them to Repentance, in order to avoid the Miseries of the future State, than that which was given by *Moses* and the *Prophets*. *Moses* therefore and the *Prophets* must have given sufficient Evidence of a future State, to persuade Men to repent of their Sins, for fear of suffering the Torments which were to be inflicted in it on all impenitent

penitent Sinners. But if *Moses* said nothing of a future State; if he never taught it to the *Jews*, or they had no Reason to believe it under the *Mosaic* Institution, how did the hearkning to the Law of *Moses* [and to the Prophets] convince Men as effectually of a future State, where Men were to suffer for their Sins unrepented of, as one sent from the Dead to preach this Doctrine to them was capable of doing?

Moses could only set before them, on the foregoing Supposition, the Danger of suffering here, which we see had no Effect on the wicked rich Man, who abounded all his Life in worldly Prosperity; and had put away from him the Thoughts of suffering in the Life to come: and the Law would naturally have as little Effect on other prosperous wicked Men, if they believed nothing of a future State to be taught there and in the Writings of the Prophets; or that the Law and the Prophets taught them not to expect such a State.

But if the Doctrine and Belief of a future State was in itself, as no doubt it always was, the most powerful and only Motive to bring prosperous wicked Men to repent of their Sins; this Repentance could only be wrought in them under the Law, by supposing the Belief of a future State to be a Principle and Doctrine taught in the Law and the Prophets. And in truth, it was a primary and fundamental Article of the Religion taught by *Moses*, and was set forth in God's Declaration at the Head of it, *viz.* that he was *the God of Abraham, and of Isaac,*

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and of Jacob. This the *Jews* very well knew imply'd his being still their God, and, as he had promised, *their great Reward*, who lived with him in the Joys of the heavenly *Canaan*.

It is indeed almost impossible to conceive, that any Nation should be called by a Revelation to the Worship of the true God without the Belief of a future State of Happiness to be given them as the final Reward of their Faith in him, and Obedience to his Laws: and especially that the *Jews* could think that *Abraham*, &c. who were so highly honoured by God after their Death, that he was pleased to be called by their Name, and to be worshipped as their God, did not, as our Saviour infers, still *live with him*.

Thus I have proved, that the Belief of a future State was, next after the Belief of *the one God*, the great fundamental Article of the Religion of the *Hebrews*; which was taught by the Patriarchs, and exemplify'd in the History of *Moses*, and in the Declarations, Promises and Institutions of the *Law*; and more fully and expressly declared by the *Prophets*. So that the *Jews* had better and stronger Reasons to believe a future State, than any other Nation ever had before the Revelation of the Gospel. It is therefore very absurd to imagine, either that the *Jews* had not the Knowledge of a future State before the *Babylonian Captivity*, or that they received it from the idolatrous *Chaldeans*. The Writings of *Moses* and the *Prophets*, by express Declarations, and also as explained by our Saviour and his great Apostle
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St. Paul, plainly, as I have shewn, confute both these ungrounded and vain Pretences.

Having proved the Belief of a future State to have been a fundamental Part of the Religion of the *Hebrews*, (as indeed it was of the Religion of all Nations) it is vain to alledge, as some learned Writers have done, that the Doctrine of a future State is not *expressly* taught in the *Law of Moses*; and vainer still to make this an Argument that the *Law of Moses* is of divine Authority.

This Doctrine of a future State was not expressly taught in the ancient *Laws of Egypt, Athens, Lacedæmon, or Rome*: but will this prove the divine Mission or Authority of *Thoth, Lycurgus, Solon and Numa*, and so of other Legislators? Nor is there any Reason at all to infer the divine Mission of *Moses* more than of the other Legislators, from the Omission of a future State, because his Laws had the Sanction of an extraordinary or miraculous Providence attending them; for this extraordinary Providence might as well have subsisted with the Doctrine of a future State; and without it could not be a sufficient Sanction of *Religion*, though it might be of meerly civil or political Laws: and on the other hand, the Law might be given from God and be of divine Authority, though no extraordinary Providence afterwards attended it. So that there is not the least Connexion between the two Propositions, an *extraordinary Providence* and *Omission of a future State*, that the former, or a divine Authority, may be inferred from

from the latter. The extraordinary, or miraculous Providence did alone without any more to do directly prove the divine Authority of the Law of *Moses*, whether the Doctrine of a future State was delivered in that Law or not : but the Omission of that Doctrine cannot possibly infer or prove an extraordinary Providence, or the divine Authority of the Law of *Moses* ; nor can it be with any Reason concluded, that the Doctrine of a future State was omitted in that Law, because it was to be supplied by an extraordinary Providence : this cannot be the Reason, because it would not be sufficient for the Purpose of that Law, which is both of a religious and civil Nature.

Religion cannot be supported, nor ever was, without the Belief of a future State, though civil Society might subsist without it ; the Obligations of human Laws are sufficient for the Ends of civil Society, which are to preserve Peace and Property. But Religion, which consists in the Worship of God with a pure Heart, and unfeign'd Obedience to the Laws of right Reason, teaches Men to believe the Rewards and Punishments of a future State naturally to attend their good or evil Works. The Light of Nature shew'd them at all Times that they were accountable and liable to be judged for all their Actions ; and it was evident to them that Virtue is not always rewarded in this Life, nor Vice punished ; but that the contrary frequently happens : nor was there ever any Ground to think, that God by an extraordinary Providence did

or would provide so far for every particular Case, that temporal Good or Evil should immediately attend every one's particular Actions and Desires ; this would be laying a Force upon human Thoughts and Actions not consistent with true Religion, and a voluntary Worship and Obedience. And as it is certain there never was such a Providence any where manifested, so an extraordinary Providence attending a Society or Nation as such, and made the Sanction of a political Institution, could not be sufficient to support Religion in the particular Cases of those who might either be Partakers of the Blessings or of the Miseries brought upon that Nation for their good or evil Behaviour, for their Obedience or Disobedience to the Laws of God.

In the Execution of such an extraordinary Providence, the People would suffer for the Sins of their Rulers, and the Children for the Sins of their Parents ; and the most innocent and truly religious would be made miserable for the public Impieties and Irreligion of a Nation which brought down divine Vengeance upon it ; as well as by the Oppression, Tyranny, and Injustice of those who had Power to exercise them. Add to this, the natural Evils and Calamities of Life which promiscuously fall upon the Virtuous and Vicious, those who are Worshipers of God, as well as those who worship him not.

Hence it is evident, that Religion cannot be supported without the Belief of a future State, to secure the Obedience of the Heart to the Laws
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of God, and to ascertain a Reward to well-doing.

The Reason therefore, why the Doctrine of a future State was not expressly taught in the Law of *Moses*, was the same Reason, and no other, than that for which it was not taught in the Laws of other Nations; and this Reason was the natural and general prevailing Belief of a future State every where amongst Mankind.

It was therefore sufficient for all Laws to command divine *Worship*, and to direct the Modes of this *Worship*; and also to command the moral Duties necessary to preserve and secure the Peace, natural Rights, and Well-being of Society. This was the only proper Business of Legislation; and this is all the Alliance that naturally joins Religion with Politics, or the Church with the State.

Religion or divine *Worship*, whether true or false, was set at the Head of the Laws: and this was enough, because the very Notion of Religion or divine *Worship* implied the Belief of the Providence of God, and of a future State of Happiness or Misery for Actions good or evil. And this was as much the Doctrine of Superstition as of true Religion, [but it would be strange to suppose it more so;] and none but *Atheists* denied a future State and the Obligation of divine *Worship*, and disbelieved a Providence.

It was the Duty and Wisdom of Legislators, to take care that the Belief of divine Providence



and a future State should, by their Encouragement to Philosophers and public Teachers, be strongly inculcated and impress'd upon the Minds of the People; as it was both reasonable in itself, and also a great means of securing Obedience to the Laws, out of Conscience and Regard to the divine Being, or the Gods they worshipped; and thereby strengthening the Sanctions, annex'd to the Laws themselves.

Heads of Families instructed their Children and Servants in the most ancient Times in this Belief; and when Places of public Worship were appointed, and Religion was under the Direction of national Laws, Priests were instituted to preside in religious Services, and to instruct the People; and Poets made Religion the Subject of their Poems.

When Religion became corrupted with Superstition and the Worship of false Gods, who were no other than the Souls of dead Men, supposed to be rewarded with Immortality for their Virtues and Benefits done to Mankind, and to be invested with a Power of presiding over Countries and Cities; and to do good or evil unto Men according to their Behaviour; as this Supposition was founded on the general prevailing * Belief of the Immortality of the Soul and a future State, so this State was by the Priests and Poets represented under Allegories and Fables to render it more sensible and affecting to the common

* Quod autem ex hominum genere consecratos, sicut *Herculem* et ceteros, coli lex jubet, indicat omnium quidem animos *immortales* esse, sed fortium bonorumque divinos. *Cic. de Leg. lib. 2. p. 412. Edit. Gryph.*

mon People. Future Happiness and Misery were described under bodily Images, and worldly Scenes of Pain and Pleasure. This, it was thought, would make greater impression on the Minds of the Vulgar, than telling them of a merely spiritual State : and they were taught that the Gods they worshipped had once lived amongst Men ; and as they had been great Benefactors when they lived on Earth, so they would after their Residence in the celestial Mansions not fail to bestow great Favours and Blessings on their Worshippers ; or else punish those who were impious, and neglected to adore them with Sacrifices and Oblations.

This was the original Superstition of Hero-Worship, to correct the Errors and Absurdity of which, religious Mysteries were instituted, wherein the Priests instructed the initiated in the Knowledge of the one supreme God and other spiritual Beings, and made a metaphysical System out of the vulgar and political Superstition, and resolv'd the Multiplicity of Hero-Gods into natural Principles and physical Elements. These Mysteries were first instituted in *Phœnicia*, and *Egypt* ; and from thence were propagated into *Syria*, *Chaldaea*, and other Countries. The ancient Poets and Philosophers of *Greece* carried out of *Egypt* the Theology taught in the *Egyptian* Mysteries, which consisted of the Theory of one supreme God or universal Soul, and several Orders of subordinate spiritual Beings, *celestial*, *aërial* and *terrene*, represented as Ministers of the divine Providence in the several

Parts of the Universe, and operating every where by the Will and Command of the supreme Soul or God. This Theology was receiv'd amongst the *Pythagoreans* and *Stoicks*; and *Plato* refin'd and subtiliz'd it with other Theories, In the *Egyptian* vulgar and political Theology also, the human Soul was taught to be *immortal*, and to subsist after Death; and those which were pure and religious were believ'd to reside amongst the Gods; and wicked and irreligious Souls were believ'd to pass thro' various States and Degrees of Punishment by means of a Transmigration into all Kinds of Animals, till they became reform'd and qualified to return to the human State. This Doctrine of the Transmigration of Souls after Death was in early Times propagated from *Egypt* into *Arabia* and *India*; and many Ages after was carried by *Pythagoras* out of *Egypt*, and spread amongst the *Greeks* and *Latins*; and was taught to the Vulgar in the grossest sense. But the Philosophers themselves believed nothing either of the corporeal * Transmigration; or of a future State of sensitive Pains and Pleasures in *Tartarus* or *Elysium*, tho' they taught them in their public Discourses and political Writings, to keep up the

* The *Egyptian* Notion of Transmigration of human Souls seems to have been deriv'd from *Necromancy*, and the Delusion of Dæmons or evil Spirits, which personated the Forms of dead Men and Women, and sometimes also of Beasts and Birds, &c. whereby they were led to believe, that these dæmoniacal Appearances in the Forms of various Animals, were the Souls of dead Men and Women which had after Death passed into those Bodies, as the Dæmons who inform'd them, related to them, Google

the Belief of a future State in the Minds of the common People, who were not, as they alledg'd, capable of receiving it under any other than a material Representation, and sensitive and corporeal Images.

But, as they themselves had more rational Notions concerning a future State, they taught their Disciples a different Doctrine about the Soul, and the Happiness and Misery of the State after Death. This was called the *Esoteric* or secret Doctrine, in distinction to the *Exoteric* or public and vulgar Opinion.

They taught that the human Soul was congenial with the Soul of the World ; and that the Happiness of it after Death consisted in its Return to and intimate Union with the divine Nature, or God, from whom it was deriv'd : On the other hand, that the Misery of it consisted in being excluded from this Union with God, and having no communication with him ; and being left to associate with evil Dæmons. Some distinguished between the *Soul* and *Spirit* ; but all agreed, that as Happiness consisted in the Improvement of the intelligent or rational Soul in divine Knowledge and Virtue, so in the future State the Soul, they constantly believ'd, was render'd more perfect in Knowledge and Virtue by its Union and Communion with the divine Substance, or Deity. This was a rational and exalted Notion of a future State, and very agreeable to the Doctrine of it taught by Revelation. This was the *Esoteric* Doctrine of the Philosophers concerning a future State, which they

thought the Vulgar not capable of receiving ; and so they taught it only to their Disciples, and explain'd it in their Writings in a metaphysical manner, not understood by the common People ; and let the political Notions remain as they were received.

But now it cannot with any reason be inferr'd from the Philosophers Doctrine of *the Return* of the Soul to God, and its Reunion with the Deity or divine Substance, that they did not believe a future State at all, nor could believe it. This [*ἐπ'αύωδος*] *Return* and *Union* was in their opinion so far from destroying the personal Subsistence of the Soul, that they thought it the Completion of its personal Happiness. And this Notion of future Happiness was not only firmly believed by the Philosophers in general, but is also highly rational in itself: And to suppose that any *Union* of the Soul with God, by which it became more knowing and happy, should destroy its personal Existence, or be inconsistent with the Belief of it, is contrary to all Reason and true Philosophy. For as no Union with the divine Substance can make any other Thing or Being have identical or sameness of Subsistence with the divine Substance ; so personal Subsistence is evidently consistent with any conceivable Union : and any one may with as much reason suppose that the Philosophers could not believe the personal Existence of the Soul in the present State, because they believ'd it to be deriv'd from the divine Substance, as that they did not believe the future personal Existence of it

it in his *Return* to and *Union* with the Deity. And that which shews farther that they neither did or could disbelieve the future personal State of Existence of the Soul in its most intimate Union with the Deity is, that the *Pythagoreans* and *Platonics* both of them believ'd the Soul in this Union to subsist in a material Body, tho' different from and more refined than the gross Body which it had on Earth : and this is utterly inconsistent with their believing the Soul in its Union with the divine Substance to have the same personal Subsistence with it ; for they never believ'd either that the supreme Soul or God, or the inferior divine [N^os] *Mind*, was personally united to *Matter*, or had a material Vehicle or Body. A Soul or Spirit united to Body or Matter, and having the same personal Subsistence with a pure immaterial or incorporeal Soul or Spirit, was an absurdity which never enter'd into the Heads of the ancient Philosophers to believe or suppose so much as possible ; and is altogether an unphilosophical Fiction. And surely it is very unreasonable to charge Men with Infidelity in a point which they constantly and invariably profess to believe, only because we imagine (whether right or wrong) that they held something inconsistent with it : This is a way of reasoning that will destroy all the Faith and Religion of many who think themselves very knowing Christians and true Believers.

But the Philosophers had even without Revelation very rational Notions of the future State of Happiness and Misery as the Lot of righteous and

and wicked Men : and they founded their Belief of it on the best Principles of Reason, *viz.* upon the Nature of Virtue and Vice, the Fitness of Things, and the Rectitude and Purity of the divine Nature or God, who was not actuated by or capable of any human Passions. It was therefore their fixed Principle. [*ὁ καθαρὸς μὴ καθαρῷ ἢ μὴ μίγνυται*] that *a pure or holy God had no communion with an impure or unholy Person* : That he was of *purser Eyes* [according to the Scripture-Phrase] *than to behold Iniquity*, Habac. i. 13. and that *no Evil could dwell with him*. They thought the Virtue of good Men would bring them to a Communion with God, by which their Happiness would be made perfect and unchangeable, from the very Nature and Constitution of Things, to which the divine Actions and Will were for ever conformable, and directed by them ; and that the Wickedness of evil Men would separate them from this Communion and Felicity from the same immutable Cause ; and subject them to unavoidable Misery. And this Foundation of Happiness and Misery they thought (as it truly was) more sure and invariable, than the supposing it to proceed, as the Vulgar thought, from the *Passions* either of *Love* or *Hatred*, which were variable and very unworthy to be conceiv'd as belonging to the divine Nature : tho' the ascribing such Passions to the vulgar Hero-Gods was not so unsuitable to their Characters, who had been Men, and was thought would sooner raise Impressions of *Fear* and *Obedience* in the Minds of the common

iron People, than the philosophical Notions were likely to do.

Therefore it is by no means true, either that the Philosophers did not believe a *future State*, or that they taught it to the People in order only to support the Authority of human Laws, and more effectually to secure Obedience to them, and for no other end. On the contrary, the Philosophers undoubtedly did *believe*, as well as constantly *profess* a future State of Happiness and Misery; and it is also certain that they did not teach this Doctrine merely to promote Obedience to human * Laws, but chiefly to promote the final Happiness of human Nature, which they believ'd to be completed only in a future State: And this is plain, because the *Epicureans* and *Sceptics*, who did not believe this Doctrine themselves, did not teach it to the People.

The ancient Heathen Theology having been much misrepresented and misunderstood, I shall give a short account of it.

The *Phœnician*, *Egyptian* and *Chaldean* Priests were the first Theologers: and the Theology of their Nations was very anciently mix'd and

* *Cicero* well observes; Quid ii qui dixerunt totam de Diis immortalibus opinionem fictam esse ab hominibus sapientibus *Reipublicæ causa*, ut quos ratio non posset eos ad officium religio duceret, nonne omnem religionem funditus sustulerunt? *De Nat. Deor.* lib. i. ad fin. Do not they who alledge that the whole System of Opinions concerning the immortal Gods is a Fiction of wise Men taught for the Benefit of the Public, that such as could not by *Reason* be brought to do their Duty, might be engaged by *Religion* to do it; do not they, who alledge this, *fundamentally subvert all Religion?*

and join'd with their natural Philosophy. But as the *Chaldæan* and *Phœnician* Theology agreed very much with the *Egyptian*, and are less known than the latter; and as the *Greeks* had their oldest Theology and Philosophy from *Egypt*, it will be sufficient to give an account principally of the *Egyptian* Theology.

The *Egyptian Theology* was contain'd in their *Hieroglyphics* engrav'd on Columns of Stone, which were laid up in the inner and more sacred Parts of their Temples, and also on their Obelisks; and could be explain'd by none but the Priests; and the Knowledge of it was communicated to none but those who were initiated into their Mysteries.

The *Hieroglyphics* were *symbolical*, in which the System of the Universe was represented under the Figures and various Attitudes of *Men* and *Women*, *Beasts*, *Birds* and *Fishes*, and a Mixture of these together; of *Plants* also and *Flowers* and *Utenfils*, with some Geometrical Lines and Instruments, and Astronomical Schemes, and an Interperision of *sacred Characters*. These were applied to nothing but Philosophy and Theology. The Figures did not signify what the Forms expressed; as an *Hawk*, *Dog*, *Beetle*, &c. did not signify merely those Animals; but they represented and denoted * mysterious Notions of Theology.

So

* *Jamblicus*, the best Explainer of the *Egyptian Theology*, says, πρόσθεν δὴ σοι βέλομαι τῶν Αἰγυπτίων τὸν ἱερόν, ὡς θεολογίας διερμηνεύσαι· ἔται γὰρ τὴν φύσιν, τῶ πάντων

So that the *Egyptian Hieroglyphics* were very different from the *Chinese Characters*, in their Use and Signification, as well as Form : and it was impossible to use them for Letters to express common Language, for which the *Egyptians* had alphabetical Elements, or Letters which were older than their *Hieroglyphics*.

Nor were the *Hieroglyphics* of any use in *Oneirocritics*, or the Interpretation of Dreams ; these were always, as is well known, explain'd by *Divination*,

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παντός καὶ τὴν δημιουργίαν τῶν Θεῶν μιμῶμενοι, καὶ αὐτοὶ τῶν μουσικῶν καὶ ἀποκεκρυμμένων καὶ ἀφανῶν νοήσεων ἑικόνας πινὰς διὰ συμβόλων ἐκφαίνουσιν. I will first explain to you the Method of the *Egyptian Theology*. They therefore in imitation of universal Nature, and the Operation of the Gods in the Works of the Creation, represent mysterious, recondite, and secret Notions by Symbols, *De Myst. Sect. 7. c. 1.* And *Celsus*, in Reply to *Origen's* Objection charging the *Egyptians* with worshipping *Cats, Apes, Crocodiles, Goats and Dogs*, which they made the Symbols of their Gods, says, *that the wise and knowing did not worship the short-liv'd Animals, but the eternal Ideas* (or intelligent Beings) represented by these Symbols. Ἰδιῶν αἰδίων, καὶ ἔχ[ως δοκῶσιν οἱ πολλοὶ] ζῶων ἐφημερίων τιμὰς εἶναι τὰ τοιαῦτα διδάσκουσι. *Orig. cont. Cels. Lib. 3. P. 121.* And *Kircher* is very right in saying, Hieroglyphica Ægyptiorum sapientia, testantibus omnibus veterum scriptorum monumentis, nihil aliud erat quam scientia de Deo divinisque virtutibus, scientia ordinis universi, scientia intelligentiarum Mundi præsidium quam *Pythagoras* et *Plato*, norante *Plutarcho*, ex *Mercurii* columnis, i. e. ex Obeliscis didicerunt. *Oedip. Ægypt. Tom. 3. p. 567.* But these Mercurial Columns were not the public Obelisks, but those Pillars or Tables of Stone laid up in the inner parts of the Temples : From which the *Egyptian* Priests instructed *Pythagoras* and *Plato* in that mysterious Theology.

The original Use of the *Egyptian* Hieroglyphics was to represent the Properties, Powers, and Operations of the several Orders of divine Beings; of the Empyrean, Astral, and Planetary Deities; of the Aerial, Terrestrial, Aqueous and Subterraneous Gods. Therefore Hieroglyphics were not known till Systems of physical Theology were form'd on Astronomical and Astrological Observations, and Improvements were made in natural Philosophy: the most ancient *Egyptian* simple Theology of deify'd Heroes was contain'd in their sacred Books, wherein their Actions were recorded: and their philosophic Theology was afterwards form'd upon the prior and original Idolatry and Worship of dead Men and Women, who were the first Kings and Queens; and of others eminent for the Invention of Arts and Sciences: whose Souls after Death were deify'd, and placed in the Stars, Planets and other Parts of the World, which were called after their Names, and were believed to preside in them, and to have a power and influence over the Affairs of Mankind. These made up the first political and popular Superstition. But as these Hero-Gods were absent and invisible, the Priests thought proper that the People should have some sensible and visible Representations of them; this gave rise to Images, into which the Priests by *Magic* and *Invocations* pretended to bring down the Deities, and make them reside in them, when and as oft as they pleased: and this was the Foundation of *Oracles*.

But

But instead of Images of Wood and Stone, by which the *Phœnicians*, *Chaldeans*, and other Nations represented their Deities; the *Egyptians* very anciently, and even before the Time of *Abraham*, consecrated *Animals* to be living Symbols of their Gods; by the several Uses and Properties of which Animals, their Characters were better represented and understood than by inanimate Statues: and then as the Gods were thought to delight in the symbolic Animals which were consecrated to them, and to impart their Divinity to them; these living Symbols became Objects of Worship, and had Images made and consecrated to *them* also, which were worshipped by the superstitious People.

These Symbols were the Foundation of the *Egyptian* Hieroglyphics, of which they made a considerable Part; and the original, political and popular Use and Signification of them was refin'd into a philosophical Theory of Theology. The Priests, to put a better Gloss on the plain and simple Idolatry of worshipping dead Men and Women, did in very ancient Times set up Mysteries, and allegoriz'd the popular Theology into a philosophical System. The Symbols and historical Actions of their Gods were resolv'd into natural Causes and Effects, and into celestial and mundane Elements; and the Powers, Attributes and Operations of several Orders of Gods celestial, æthereal, and terrestrial, &c. all which were dependent on and subordinate to one supreme Deity; and were suppos'd to be the Ministers of his Providence in the several Parts

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of the Universe, which He as the universal Soul filled and sustained ; and this supreme Deity the *Egyptians* symbolically represented by a *winged Globe*.

Jamblicus *, the best Interpreter of the mystical Theology of the *Egyptians*, tells us, that their various Symbols were Representations of the Power and Operations of the one supreme Deity.

Sanctioniatho †, the oldest *Pagan* Historian that we have any Remains of, and who lived, as the learned *Porphyrus* assures us, about 1230 Years before the Christian *Æra*, related that the historical Actions of the Hero-Gods of *Phœnicia* had been allegorized by the first Hierophants, who presided in the most ancient Mysteries. He also mentions some symbolical Statues of *Saturn* and other Gods of *Phœnicia* made by *Taaut* the first *Hermes* : and these might give the first Occasion of allegorizing the History of the first Hero-Gods, which allegorical Theology was begun to be taught in the *Phœnician* Mysteries, which were instituted before all others ; and afterwards was taught in those of ‡ *Egypt* and *Chaldæa*.

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* Βίβλειαι μὲν ἡ συμβολικὴ διαδοχὴ [fortè, διδασχῇ] διὰ τῆ πλῆθους τῶν δοθέντων τὸν ἑνα θεὸν ἐμφαίνειν, καὶ διὰ τῶν πολυτρόπων δυνάμεων τὴν μίαν αὐτῆ παριστάναι δύναμιν.
De Myster. Sect. 7. c. 3.

† Euseb. Præp. Evang. lib. 1. c. 9. p. 30, &c.

‡ The Time of the first Institution of Mysteries cannot be certainly known ; but those of *Phœnicia* and *Egypt* were long before the Time of *Cecrops*, and so before the *Greek* Theogony.

The Notion of one supreme God, and of several Orders of Divine or Angelic Beings by him set over the several Parts of the Universe, was every where received by Tradition from the most * early Ages; and this was the Foundation of the physical Theology taught in the Mysteries of *Phœnicia*, *Syria*, *Egypt*, and *Chaldæa*, which succeeded the Institution of Hero-Worship †, and reformed it into a more rational System :

* This is evident from the most ancient Histories of all Nations ; and may be inferr'd from the Words of *Moses*, *Deut.* xxxii. 7, 8. *Remember the Days of old, consider the Years of many Generations—when the Most High divided to the Nations their Inheritance, when he separated the Sons of Adam, he set the Bounds of the People according to the Number of the Angels of God.* This is the true Reading preserv'd in the *Greek Translation*, instead of the *Children of Israel*, which has no sense, and seems plainly a Corruption of the original Text, which had *Sons of God*, meaning, *Angels*.

† The Worship of Hero-Gods was first instituted in *Phœnicia*; and as appears from *Sanchoniatho*, not long after the Dispersion of the Descendants of *Noah*. *Eliun* or *Hyppisus* reign'd in *Phœnicia* about *Byblus* soon after the Dispersion, and after his Death was deify'd by *Uranus* and his other Sons. This was the first deify'd King or Hero-God, that we read of. *Uranus*, who succeeded *Eliun* with his Son *Saturn*, and many of his Family both Men and Women, were also deify'd after their Deaths. *Saturn* was the most potent of all the first Heroes, and was worship'd as the principal God of the *Phœnicians* and *Syrians*.

The Priests who promoted Hero-Worship out of Fear and Flattery of their Kings, and to impress a religious Reverence of them amongst the People; apprehending that the Notion of the *one supreme God* and of Angelic Cœlestial Spirits, the Ministers of his Providence, would by degrees be lost and forgotten after all external religious Services and Devotion were paid to Hero-Gods, in-

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System : and in this Theology the whole Oeconomy of the Universe was resolved into, and referred to one supreme Cause and Agent. This Doctrine was so opposite to the vulgar Idolatry, that it was always kept secret, and communicated to none but such as were qualified to be admitted into the Mysteries.

This was the Doctrine of the [τὸ Θεῖον] Deity mentioned by *Plutarch*, where he says, that *the End of the Isiac Mysteries is the Knowledge of the first intelligent Being, and Lord of all Things ; whom the Goddess exhorts all to enquire after, as residing with her.* Wherefore, he adds, that the Temple of *Minerva* [who is the same as *Isis*] had this Inscription upon it ; *I am all that WAS, and IS, and WILL be ; and no Mortal ever laid open my Veil* *.

And that God was unsearchable in his Nature, the *Egyptians* signified by his Name A-

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stituted *Mysteries* in order to preserve amongst the wise and learned Part of Men the true Doctrine and Belief of the supreme Deity. So Mysteries were at first a pious Institution, and design'd to prevent the Knowledge of the one supreme God from being lost amongst a Multitude of deify'd Men and Women : tho' in time they were corrupted with Superstition, Lewdness and Impiety, especially amongst the *Greeks* and *Romans*. See *Clém. Alex. Admonit. ad Gent.* P. 8—14. Edit. Parif. *Euseb. Præp. Evangel.* Lib. 2. c. 3.

* Ὡν [ἐν ἱεροῖς λαλρεῖων] τέλος ἐστὶν ἡ τῷ πρώτῳ καὶ κυρίῳ καὶ νοητῷ γνώσις· ὃν ἡ θεὸς παρακαλεῖ ζῆτεῖν παρ' αὐτῇ· καὶ μετ' αὐτῆς ὅληα καὶ συνόληα. *De Is. et Osir.* P. 352. Ἐγὼ εἰμι πᾶν τὸ γεγονὸς καὶ ὃν καὶ ἐσόμενον· καὶ τὸν ἐμὸν πέπλον ἔδειξ πῶ θυτὸς ἀπεκάλυψεν. *Ibid.* P. 354.

mun [*Αμυν*] by which Word. *Manetho* † the learned *Egyptian* Chief-Priest said, his *hidden Nature* was expressed: and *Hecataeus* ‡ of *Abdera* said the *Egyptians* thought this hidden supreme God was *the same with the Universe*: and agreeably to this *Apuleius* says ||, that *Isis* was represented in her Mysteries as the *supreme Deity* and *universal Nature*.

And it was the received ancient Notion of the Deity, that the Supreme God was the universal Soul, which comprehended and sustain'd all Nature. This was the old *Egyptian* Doctrine of the Deity, which *Orpheus*, *Homer*, *Thales*, *Pythagoras*, *Empedocles*, *Plato*, and the ancient *Stoics* learned in *Egypt*, and propagated amongst the * *Greeks* and *Latins*.

Strabo and *Diodorus Siculus* speaking of *Moses*, thought he had the same Notion of God.

Moses

† *Ibid.* p. 354.

‡ *Ibid.* p. 354.

|| *Metamorph.* Lib. 11. p. 169, 180.

* Παραδίδεται ὑπὸ τῶν ἀρχαίων καὶ παλαιῶν ὅτι θεοὶτε εἰσιν ὅτοι [*Cœlestes Dii*] καὶ περιέχει τὸ θεῖον τῆς ὅλης φύσεως. *Aristot.* *Metaphys.* Lib. 14. c. 8. fin. And the great *Egyptian* God *Serapis* or *Osiris*, being asked at his Oracle by *Necoreon*, King of *Cyprus*, what God he was, made Answer—'Εἰμι θεὸς τοιόσδε μαθεῖν, οἶον κ' ἐγὼ ἵππω, ἔραιν' ὅ κόσμ' κεφαλὴ γαστὴρ δὲ θάλασσα γαῖα δέ μοι πόδες· εἰσι, τὰ δ' ἕατ' ἐν διδρι κεῖται, ὅμμα τὲ τηλαυγὲς λαμπρὸν φῶς ἡελίοιο. *Apud Macrobi.* *Saturn.* Lib. 1. c. 20. fin.

Æschylus says;

Ζεὺς ἐστὶν αἰθὴρ, Ζεὺς δὲ γῆ, Ζεὺς δ' ἄρανός,

Ζεὺς τοι τὰ πάντα καὶ ὅτι τῶν δ' ὑπέρτερον.

Apud Clem. Alex. Strom. Lib. 5. p. 603. Edit. Paris.

Moses (says * *Strabo*) affirmed and taught that the Egyptians had not right Notions of the Deity, who represented it in the Form of wild Beasts and Cattle : nor had the Libyans right Notions ; nor even the Greeks, who made the Images of their Gods in human Shape. He (*Moses*) thought that alone to be God, which contains us all, and the Earth and Sea ; and which we call Heaven, and the World, and universal Nature.

But tho' in the political Religion of *Egypt* and *Greece*, the Gods were in the former represented both by Images and under the symbolic Forms of Animals ; and in the latter by Images of human Form : this was only the Superstition of Hero-Worship.

But

And *Lactantius* tells us, this was the Opinion of *Pythagoras*. *Pythagoras quoque unum Deum confitetur, dicens incorporalem esse mentem quæ per omnem rerum naturam diffusa & intenta, vitalem sensum cunctis animalibus tribuat. De Ira Dei, Sect. 11. Minucius Felix* relates the same Notion of *Pythagoras*, *Sect. 19.* And the Stoic *Chrysippus* : *Vim divinam, rationalem naturam, et mundum interim et fatalem necessitatem Deum credit. Ibid.*

* Ἐφη γὰρ ἐκεῖνος [Μωσῆς] καὶ ἐδίδασκεν ὡς ἕκ ὁρθῶς φρονῶσιν οἱ Αἰγύπτιοι θηρίοις εἰκάζοντες καὶ βοσκήμασι τὸ θεῖον· ὃ δ' οἱ λίβυες· ἕκ εὖ δὲ ὃ δ' οἱ Ἕλληες, ἀνθρωπομορφῶς τυπῶντες· εἴη γὰρ ἐν τῷτο μόνον θεὸς τὸ περιέχον ἡμᾶς ἅπαντας καὶ γῆν καὶ θάλατταν ὃ καλεῖται ἕρανόν καὶ κόσμον καὶ τὴν τῶν ὄλων φύσιν, [I read from the MSS. ὄλων, instead of the vulgar Reading οὐτῶν] *Geog. Lib. 16. p. 1104.* The Words of *Diodorus Siculus* concerning the Doctrine of *Moses* are : Τὸν περιέχοντα τὴν γῆν ἕρανόν μόνον εἶναι θεὸν καὶ τῶν ὄλων κύριον. *Apud Phot. Bibliothec. p. 1152.*

But in their mysterious recondite philosophical Theology the *Egyptians* and *Greeks* both taught one Supreme Deity or God, who fills, contains and governs all Things: they supposed that one supreme intelligent Mind pervaded and operated in every Part of Heaven and Earth; the several Parts of which they therefore deify'd, and believ'd to be animated with Divine Beings, and to be the Residence and Habitation of Souls and Spirits human and divine.

This was the oldest Pagan Philosophic Theology; and was the most natural and plain to be understood. The Notion of an *Unity* [τὸ ἓν] and a *Mind* [Νῦς] superior to the universal Soul, *mundane* and *supramundane*, seems to have been the peculiar Conceit of *Plato* and his Followers: or it might be borrowed from the *Chaldæan* Theology; if the later *Chaldæans* did not rather borrow their Metaphysics from the *Platonics*; tho' yet the *Chaldæan* Oracles speak of a supreme and first Mind superior to the second or mundane Soul the Creator of intelligent Beings.

As the *Greek* Philosophers resolved the Historical Actions of the Hero-Gods worshiped by the Vulgar and represented by Images of human Form, into a System of natural Philosophy, and metaphysical Divinity, which was nothing but Speculation and empty Amusement: so the *Egyptian* Priests referr'd all the animal Symbols, &c. of their Hero-Gods, whom alone the People worship'd, into the universal Power and Providence of one

Supreme Deity or God, administer'd by several Orders of subordinate Divine Beings *.

Jamblicus, in his Book of *Egyptian Mysteries*, relates the Design of them to be to teach, that there is but one supreme self-existing God and original Cause of all Things, from whom all sensible and intellectual Beings are deriv'd ; and who from the Beginning appointed æthereal and cœlestial Spirits or Gods, to administer under him the Disposition and Government of the Universe ; and that all their mundane Symbols taken from the several Parts of the Creation, animal, aerial, vegetative and aqueous, express'd the various Operations of the Power of the one supreme Being or God, and were refer'd ultimately to the Knowledge of him.

Jamblicus seems indeed to mix later Platonic Notions with the older and more genuine *Egyptian* Theology : or else we must suppose that the *Egyptian* Priests before the Time of *Plato's* being amongst them, had refin'd and subtiliz'd their Theology, and deliver'd it so to *Plato*. He speaks of several [*ἀρχαί*] *original Causes* ; and of a *first Mind* ; and also of a *creating Mind* : and talks much in the *Platonic* Strain in the second, third, fourth, and fifth Chapters of his eighth Section. *Pythagoras* does not appear to have learned any of these refined Notions in *Egypt* ; and the most ancient *Egyptian* Theology

* *Cicero* therefore rightly says ; Quid, qui aut fortes aut claros aut potentes viros tradunt post mortem ad Deos pervenisse, eoque esse ipsos quos nos colere, precari, venerarique soleamus, nonne expertes sunt religionum omnium ? De Nat. Deor. Lib. 1. prope fin.

Theology taught and explain'd in their Mysteries, was the Doctrine and Notion of the [τὸ θεῖον] Deity or God, as the one supreme Soul or Mind diffus'd through the Universe; and that the Cœlestial Gods, and other suppos'd Deities or divine Spirits, were the subordinate Ministers of his Providence, who by his supreme Appointment presided in the several Parts of the World, and all depended upon him as the Sovereign Governor and Sustainer of the Universe.

This was the most ancient Theology of *Egypt* and *Chaldæa*: and was taught amongst the *Chinese* before the Days of *Abraham*; and was propagated by the Sons of *Noah* in their Dispersions after the Flood: and was probably the received Faith of the religious antediluvian Patriarchs; and was founded on the Appearance of Angels, as the Ministers of God in the first Ages of the World.

The Knowledge of this Theology was delivered under Allegories and Symbols, and was kept secret from the People, after the Institution of Hero-Worship was set up, and became the vulgar and political Religion of almost all Countries: this was the recondite * mysterious Learning of the *Egyptians*, so famed over all

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* The *Egyptians* placed the Figures of *Sphinxes* at the Entrance of their Temples, to denote that their sacred Doctrine was ænigmatical and allegorical: they also placed the Image of *Harpocrates* pressing his Lips with one of his Fingers, to signify that it was to be kept secret, and not to be divulged to the common People: and far-

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the World ; and which brought Philosophers out of all Nations to be instructed in it ; and this was the *Wisdom* in which *Moses* was learned whilst he lived in the Court of *Pharaoh*.

Phornutus or *Cornutus*, who has wrote of the allegorical Interpretations of the popular or political Theology, tells his Son to whom he addresses his Book, in the Conclusion of it, (p. 105) that by understanding the allegorical Fables of the Gods, he will be able to come at the Truth ; and that those Ancients, who made use of them, were not endued with ordinary Understandings, but had sufficient Knowledge of the Nature of the World, and happily explain'd it by Allegories and Symbols. And he concludes, that the whole Design of Allegories and Symbols was to instruct Men in the Knowledge of true Religion, and the right Way of worshipping the Gods with Sacrifices and Prayers. And * *Clemens* of *Alexandria* esteems the ancient Allegories to be highly useful for the Knowledge of Truth.

So

ther to represent that divine Knowledge was to be received with *Silence* and Attention. *Πρὸ τῶν ἱερῶν τὰς Σφίγλας ἐπισυνῶς ἰσάμετες, ὡς ἀνιγματούδῃ σοφίαν τῆς θεολογίας αὐτῶν ἐχέουσιν.* *Plut. de Is. et Osir. p. 354. and Clem. Alex. Strom. 5. p. 561.* *Erat etiam simulacrum quod digito labiis impresso admonere videretur, ut silentium fieret : hoc significare idem Varro existimat, ut homines eos [Isim et Serapim] fuisse taceretur.* *Ap. August. de Civit. Dei. Lib. 18. c. 5.* *Varro* seems to be mistaken in the Design of the Image of *Harpocrates* : but from it *Pythagoras* learned his Maxim of *Silence*, which he enjoin'd his Auditors.

*. *Strom. 2. p. 358.*

So that the grand Design of all the ancient *Phœnician, Egyptian and Chaldaean* Mysteries, seems originally to have been to discover to those who were initiated in them, that the Gods whom the Vulgar worship'd, were no other than *dead Men*; and that their History and Actions were to be understood and explain'd in an allegorical Manner; and to be refer'd to mundane Elements, and to natural Causes and Effects: and to teach that the true Object of Adoration was the one Supreme God and Author of Nature, and those cœlestial and æthereal Gods, who, by his Appointment, presid'd over the several Parts of the World; and that all the Symbols refer'd by the Vulgar to the Hero-Gods, were to be refer'd to the various Operations of the Power of the one Supreme God; to illustrate his Nature and Perfections, and to explain the Works of Creation and Providence. In these Mysteries the Initiated were also taught that the true Perfection and Happiness of Men consisted in the right and rational Worship of the one Supreme God, and of other cœlestial Beings subordinate to him: and that by imitating their Purity, Goodness and Benevolence, and governing their bodily Appetites and Passions, they would be happy in this Life, and after Death be still happier by a more intimate * Union with God and cœlestial Beings, and a Communication of more perfect Knowledge: whilst the Wicked and Ungodly would be for ever.

* This is fully treated of in *Jamblicus's* Discourse of *Théurgy. De Myster.* Sect. 10. c. 5, 6.

ever miserable, by being separated and alienated from the blessed Communion and Fellowship with the immortal Gods. This made *Cicero* say, that the *Eleusinian* Mysteries taught * *not only the Way of living here with Joy, but also of dying with a better Hope*, viz. of future Happiness. And *Celsus* in *Origen* says †; *It was the Business of the Interpreters and Mystagogues of the sacred Mysteries to instruct those who were initiated in them in the Doctrine of a future State of Rewards and Punishments*; from the Belief of which Doctrine, he adds, *no Mortal ought ever to depart*.

Pythagoras ‡, who was instructed in the Mysteries of *Egypt*, *Chaldaea*, and *Greece*, taught, that the Souls of pious and good Men returned unto God; and that those of the wicked

* Neque solum cum lætitia vivendi rationem accipimus, sed etiam cum spe meliore moriendi. De Leg. lib. 2. p. 416. edit. Gryph.

† Μάλιστα μὲν ὃ βέλτιστε, ὥσπερ σὺ κολάβεις αἰωνίως νομίζεις, ἔγω καὶ οἱ τῶν ἱερῶν ἐκείνων ἐξηγηταὶ τελεσταὶ τε καὶ μυσταγωγαί. He adds; Τὸ μὲν γε ὀρθῶς νομίζουσιν, ὥς οἱ μὲν ἔνι βιώσασθαι εὐδαιμονήσασιν, οἱ δὲ ἀδικοὶ πάμπαν αἰωνίοις κακοῖς συνέξονται, καὶ τούτῳ δὲ τῷ δόγματι μὴ ἔτοι μήτ' ἄλλος ἀνθρώπων μηδεὶς ποτε ἀποστή. *Cont. Cels.* lib. 8. p. 408. 409. These Words of *Celsus*, *Origen* very justly admires. p. 410.

‡ Ἀγγέλλειν δὲ [Πυθαγόραν] αὐτῶν, [τῶν Θεῶν] τὰς παθαρμὰς καὶ τὰς λεγομένας τελετὰς, τὴν ἀκριβεστάτην εἰδέναι αὐτῶν ἔχοντα.— ἃ μὲν μαθόντα παρὰ τῶν Ὀρφικῶν, ἃ δὲ παρὰ τῶν Αἰγυπτίων ἱερῶν, ἃ δὲ παρὰ Χαλδαίων [ita lege, non vero Χαλκιδέων, ut editi libri habent] καὶ Μάγων, ἃ δὲ παρὰ τῆς τελετῆς τῆς ἐν Ἐλευσίνι γινομένης, ἐν

wicked and ungodly were punished in Hades : and this was the general Doctrine of the Greek Philosophers deriv'd from the *Orphic * Myseries*.

Pythagoras, to make this Doctrine have the stronger Impression on the Minds of the Vulgar, represented it under the sensible fabulous Image of a Transmigration, as † *Timæus Locrus* observes,

Ἰμβρῷ τε καὶ Σαμοθράκῃ καὶ Δήλῳ, &c. *Jamblic. de Vit. Pythag. cap. 28. Sect. 151.*

Ἀπεφαίνετο Πυθαγόρας ἐπαύοδον εἶναι ταῖς ψυχαῖς—— καὶ τῶν ἀσεβῶν τόπων, ὅπερ σαφῶς οἶδε τὸς Ῥφαγίς κολαζομένους. *Jamblic. Vit. Pythag. Sect. 178. p. 150.* agreeably to this the *Pythagoric Verses* say :

Ἦν δ' ἀπολείψας σῶμα ἐς' αἰθέρ' ἐλεύθερον ἔλθης,

Ἔσσειαι ἀθάνατος Θεὸς ἀμειβοτος ἔχεις θνητός.

And *Epicarmus* says :

Εὐσεβὴς τὸν νῦν πεφνκὼς ὁ πάθης γ' ὕδεν κακὸν

Κατθανὼν, ἄνω τὸ πνεῦμα διαμένει κατ' ἑρανό.

Trocaic. Catalect. ap. Grot. Prolegom. ad dict. Poet. Empedocles also in like manner writes :

Ἀθανάτοις ἄλλοισιν ὁμέγιστοι, εὖτε τραπέσαις

Εὖνιες, ἀνδρείων ἀχέων ἀπόκληροι, ἀπειρεῖς.

Hence we may correct the Citation of these Verses in *Clem. Alex. Strom. 5. p. 607.* where the second Line is corruptly read ;

Εόντες ἀνδρείων ἀχαιῶν ἀπόκληροι, ἀπειρεῖς.

But in the first Citation, instead of Εὖνιες, we ought, I think, to read Εὐνάδες.

* Ἀπασα γὰρ ἡ παρ' Ἑλλήσι Στολογία τῆς Ὀρφικῆς ἐς ἡμισυ γωνίας ἔκλεντο, πρώτῃ μὲν Πυθαγόρῃ παρὰ Ἀγλαφίμῳ τὰ περὶ Θεῶν Ὀργια διδασχθέντος· δευτέρῃ δὲ Πλάτωνος ὑποδεξαμένου τὴν περὶ τῶν Πυθαγορείων καὶ τῶν Ὀρφικῶν γραμμῶν. *Procl. in Plat. Theolog. c. 5. p. 13.*

† Ἐπαινέω τὸν Ἰωνικὸν ποιητὴν—— ὡς γὰρ τὰ Ῥώματα νοσώδεις

observes, imitating the Example of wise Physicians, who cure some distemper'd Bodies with morbid Medicines, when they find salutary ones have no Effect. He therefore represented the Doctrine of a future State, as the *Egyptians* did, from whom he learned his Doctrine, under a *Metempsychosis*, or a Transmigration of Souls after Death successively into the Bodies of several Kinds of Animals, in which the wicked were to be punished for a determined Duration, and then return into an human Body again. This Circuit of Punishment, according to the *Egyptians*, was finished in *three * thousand Years*.

This Account of the future State of Punishment, tho' fabulous, shews that the Ancients believed the Doctrine itself to be of so great Consequence to Religion, that they thought proper to deliver it to the People, under such feigned Symbols and allegorical Representations, as they judged would impress it in the strongest Manner on their Minds, and affect them with a deeper Sense of Religion, and of Purity of Life.

This was the Method of all the ancient Philosophers, who learned it from the † *Orphic* Mysteries, and *Orpheus* learned it in *Egypt*.

There

νοσώδεσι πόκα ὑγιάζομεν, εἴκα μὴ εἴκῃ τοῖς ὑγιεινοτάτοις· ἔγω γὰρ ψυχὰς ἀπείργομεν ψεύδεσι λόγοις εἴκα μὴ ἀγῆλαι [ἢ ἀγῆλαι] ἀλαθείαι· λέγοντο, δ' ἀναγκαιῶς καὶ τιμωρίας ξεῖναι, ὡς μετεμψυόμενα τὰν ψυχὰν, τῶν μὲν δειλῶν εἰς γυναικεία (χάμεα, &c. *Timæ. Loc. de Anim. Mund. p. 23.*

* Herodot. lib. 2. c. 123.

† Ἐστὶ δὲ ὁ μὲν διὰ τῶν συμβόλων τὰ θεῖα μετέειπεν ἐφ' ἑμὶν, ὁ δὲ Φιλόσοφος καὶ ὅλως τοῖς τὰς θεομυθίας γραφασιν οἰκεῖ-

There can no doubt be made, with any Reason, but that all the ancient Philosophers, except *Epicureans* and *Sceptics*, and a few others, firmly believed a future State of Happiness and Misery. The Vulgar had gross Conceptions about it, which were owing to the mythological and symbolical Representation of it made by the Poets and Philosophers, and which they explained only to their learned * Auditors or Disciples: and the *Exoteric* and *Esoteric* Philosophy had only a Reference to the Difference of the vulgar and political from the philosophical Notions of the future State, and not at all to the Reality and Belief of it, which was always believed in different Ways of Explication by the Learned and Unlearned; by the Poets and Philosophers, as well as by the common People: And the contrary Supposition is not only absurd in the highest Degree, but tends to introduce universal Scepticism into Religion.

For

ος. It is added a little after, Ἔστι μὲν γὰρ ὁ τῆς μυθολογίας τρόπος ἀρχαῖος δι' ὑπονοιῶν τὰ θεῖα μενύων, καὶ πολλὰ παραπετάσματ' αἰ τῆς ἀληθείας προβεβλημένον, καὶ τὴν φύσιν ἀπεικονίζόμενος, ἢ τῶν νοητῶν αἰσθητὰ, καὶ τῶν αὐτῶν ἔνυλλα, καὶ τῶν ἀμεριστῶν μεριστὰ προτείνει πλάσματ' αἰ, καὶ τῶν ἀληθινῶν εἰδῶλα καὶ ψευδῶς ὄντα κατασκευάζει. Procl. in Theolog. Plat. c. 4. p. 9, 10.

* Τὸν συμβολικὸν τρόπον κατακρύπτει [ὁ Πλάτων] τὴν περὶ τῶν θεῶν ἀλήθειαν καὶ μέχρι ψιλῆς ἐνδείξεως ἐκφαίνει τὴν αὐτῇ βύλησιν τοῖς γνησιωτάτοις τῶν ἀκούντων. Procl. ibid. — The *Pythagoreans*, *Stoicks*, and *Aristotelians* with the *Platonics*, all used a double Way of explaining their Doctrines: one popular, call'd *Exoteric*, and the other private amongst their Disciples only, call'd *Esoteric*. See *Clem. Alex. Strom.* p. 576, 576. Edia

For we cannot be more sure of any Truth, or Doctrine in Religion, or Philosophy, having ever been taught and believed, than that the Doctrine of a future State of Rewards and Punishments was taught and believ'd by the ancient Philosophers.

One may with more Reason [tho' not without great Absurdity] affirm, that no vulgar Pagan ever did, or could believe any thing of the Immortality of the Soul and of a future State, because their Notions about these things were absurd and founded on Fable; than that the Philosophers either did not or could not believe them, whose Notions were more rational and agreeable to Truth. I shall therefore add, for the more full Satisfaction of the Reader, a few other Passages besides those before set down in these Papers, to shew their constant Profession and Belief of this most important Doctrine of Religion.

Jamblicus * says, that in his Time, *All the Galatians and Trallians, and most of the barbarous Nations taught their Children to believe, that the Soul did not perish, but continue after Death.*

Tully says †, that the Existence of the Soul
after

* Ἐτι καὶ νῦν οἱ Γαλάται πάντες καὶ οἱ Τράλλεις καὶ οἱ πολλοὶ τῶν βαρβάρων τὰς αὐτῶν ψῆς πείθεσιν, ὥς ἐκ ἑσθ' φθαρῆναι τὴν ψυχὴν, ἀλλὰ διαμένειν τῶν ἀποθανόντων. *Vit. Pythag.* p. 147. This Doctrine of the Soul's Immortality, he says, they learned from *Pythagoras*.

† *Permanere animos arbitratur consensu nationum omnium. Tusc. Quæst. lib. 1.*

after Death is the concurrent Belief of all Nations, to which he agrees.

Lactantius says †, that *Epicurus*, who held the Soul to be mortal and extinguish'd by Death, was herein confuted both by all Philosophers, and the general Persuasion of Mankind.

Tully relates of * *Socrates*, that a little before he drank the fatal poison'd Cup, he express'd clearly and fully his Belief of a future State, and of the different Condition of holy and unholy Men.

Plato, in his *Phædo*, makes *Socrates* tell his Friends, a little before he died ; *I shall continue no longer with you, but I shall immediately go hence to the happy State of the blessed—and this, he adds, is for your Comfort as well as my own.* [*Phæd.* p. 85. Edit. Francof. See *Gorg.* p. 357.]

Sallust † says ; *It appears to me a manifest Truth, that the Life of all Men is superintended by God ; and no good or evil Action of any one*
is

† Quid quod animas extinguiibiles facit ; [*Epicurus*] quem resellunt non modo philosophi omnes et publica persuasio. *Epit.* p. 86.

* Duas esse vias duplicesque cursus animorum e corpore excedentium. Nam qui se humanis vitiis contaminassent—iis devium quoddam iter esse seclusum a concilio deorum : qui autem se integros castosque servavissent—essentque in corporibus humanis vitam imitati Deorum, his ad illos a quibus essent profecti reditum facilem patere. *Tusc. Quæst.* lib. 1.

† Mihi pro VERO constat omnium mortalium vitam divino numine invisi : neque bonum neque malum facinus cujusque pro nihilo haberi, sed ex natura diversa præmia bonos malosque sequi. *Orat. 2da. ad Cæsar. sen.*

is disregarded by him : but that by the natural Constitution of Things, a different Recompence hereafter is appointed to good and evil Men.

Aristotle † says, Justice is always the Attendant of God, to punish those who depart from the divine Laws : whoever therefore will be blessed and happy [hereafter] ought immediately in the beginning of his Life to be Partaker of her.

And Socrates says in * Plato ; If Men do not reform their Wickedness, that Place in which no Evil dwells will not receive them after Death ; but they will then continue in the same State of Mind, and always associate with wicked Persons like themselves. In another place he says †, But it is fit to consider, that since the Soul is im-

† Τῷ δὲ [θεῷ] αἰεὶ ξυνέπειται δίκη τῶν ἀπολειπομένων τῷ θεῷ νόμον τιμωρὸς ἥς ὁ εὐδαιμονήσῃ μελλών, μακάριός τε καὶ εὐδαίμων, ἐξ ἀρχῆς εὐθὺς μέτοχος ἔσται. De Mund. c. 7. fin.

* "Οτι ἂν μὴ ἀπαλλαγῶσι τῆς δεινότητος, καὶ τελευτήσαντας αὐτοὺς ἐκεῖν μὲν ὁ τῶν κακῶν καθαρὸς τόπος εἰδέξεται, εὐθὰ δὲ δὲ τὴν αὐτοῖς ὁμοιότητά τῆς διαγωγῆς αἰεὶ ἔξωσι κακοὶ κακοῖς ζυνόντες. Theætet. p. 129.

† Ἀλλὰ τὸ δ' ἔφη, ὡς ἄνδρες δίκαιον διανοηθῆναι, ὅτι ἔπερ ἡ ψυχὴ ἀθάνατος ἔστιν, ἐπιμελείας δὲ δεῖται ὑπὲρ τῷ χρόνῳ τῆτε μόνου ἐν ᾧ καλῶμεν τὸ ζῆν ἀλλ' ὑπὲρ τῷ παντός. Καὶ ὁ κίνδυνος νῦν δὴ καὶ δόξειεν ἂν μάλιστα δεινὸς εἶναι, εἴ τις αὐτῆς ἀμελήσει ἐν εἰ μὲν γὰρ ἦν ὁ θάνατος τῷ παντός ἀπαλλαγὴ, ἔρμαιον ἂν ἦν τοῖς κακοῖς ἀποθανῶσι τῆτε ζώματι ἅμα ἀπηλλάχθαι καὶ τῆς αὐτῶν κακίας μετὰ τῆς ψυχῆς. Νῦν δὲ ἐπειδὴ ἀθάνατος φαίνεται ἔσθαι, ὑδεμία ἂν εἴη αὐτῇ ἄλλη ἀποφυγὴ κακῶν ἢ δὲ ζωτηρία, πλὴν τῷ ὡς βελτίστῃ καὶ φρονιμωτάτῃ γενέσθαι. Phæd. p. 80.

immortal, it requires our Care of it, not only for the Time of this present Life, but for all Duration : and the Danger of neglecting it now must be very great. If indeed Death put an end to all Things, wicked Men would be Gainers by Death, in that their Wickedness would cease along with the Existence of their Souls and Bodies. But seeing that the Soul is immortal, there is no other way for it to escape Punishment or to obtain Salvation, but by being wise and good.

It was the Opinion of the Stoicks *, that it was by no means impossible, [i. e. that it was probable] that after Death and some determined Periods of Time, we shall be restored again to the State in which we now are.

Their Notion was, that the † Soul was generated and corruptible, but did not immediately

* Δῆλον ὡς ὑδὲν ἀδύνατον καὶ ἡμᾶς μετὰ τὸ τελευτῆσαι, πάλιν περιόδωσιν τινῶν εἰλυμένων Χρόνῳ, εἰς ὃ νῦν ἐσμὲν ἀποκαταστήσασθαι χῆμα. Chrysip. ap. Laet. lib. 7. p. 666.

† Τὴν ψυχὴν γεννητὴν καὶ φθαρτὴν λέγουσιν· ὅτι εὐθὺς δὲ τῷ ζώματι ἀπαλλαγεῖσθαι φείρεται, ἀλλ' ἐπιμένειν τινὰς χρόνους καθ' ἑαυτήν. Τὴν μὲν τῶν σπυδαίων μεχρὶ τῆς εἰς πῦρ ἀναλύσεως τῶν πάντων· τὴν δὲ τῶν ἀφρόνων πρὸς ποσὰς τινὰς χρόνους——Τὰς δὲ τῶν ἀλόγων ζώων ψυχὰς συναπόλλυσθαι τοῖς ζώμασι. Ex Ario Didymo apud Euseb. Præp. Evang. lib. 15. c. 20. See the *Milesian Oracle* in Laet. de Vit. Beat. lib. 7. p. 640.

Esse inferos Zenon Stoicus docuit, et sedes piorum ab impiis esse discretas : et illos quidem quietas ac delictabiles incolere regiones; hos vero luere pœnas in tenebrosis locis atque in cœni voraginibus horrendis. Idem nobis Prophetæ palam faciunt. Laet. de Vit. Beat. lib. 7. p. 623. Edit. Oxon.

perish, when it departed out of the Body, but continued to exist for a certain Term of Duration. That the Souls of good Men existed till the general Conflagration and Dissolution of the Universe : but those of the wicked continued only to a certain Period — and that the Souls of Brutes perished with their Bodies.

After the general Conflagration the *Stoicks* believed a new State of Things would follow; and a Restoration of all Things [Men, Animals, &c.] which had existed before, to a new State of Life and Being. This made some Christian Writers think, that the Opinion of the *Stoicks* was not much different from the Christian Doctrine of the || *Resurrection*.

Athenagoras * the Christian Apologist says, that many of the Philosophers taught the Doctrine of the *Resurrection*. And another Christian † Writer says, that the ancient Philosopher and Legislator *Zoroaster*, taught the *Resurrection*

|| Οἶδεν γὰρ καὶ ἔτι [the ancient Writer *Ephesus* he is speaking of] ἐκ τῆς βαρβάρου Φιλοσοφίας μαθὼν τὴν διὰ πυρὸς κάθαρσιν τῶν κακῶς βεβιωκότων, ἣν ὕστερον ἐκπύρωσιν ἐκάλεσαν οἱ Στωϊκοί· καὶ ὃν καὶ τὸν ἰδίως ποιοῦν ἀναστήσεσθαι δοξματίζουσι, τὸ ἐκεῖνο τὴν ἀνάστασιν περιεπόντες. Clem. Alex. Strom. 5. p. 459. Edit. Paris. Vid. Nemes. de Fat. c. 38. ap. Biblioth. Pat. vol. 2. p. 542. Οἱ ἐλλογισμάταί τοι Στωϊκῶν δογματίζουσι περὶ τε ἐκπυρώσεως — καὶ τῆς τῶν ἡμετέρων ψυχῶν ἐκδιαμονῆς. Ibid. p. 599.

* "Οτι μὲν τοι ἔτι καὶ ἡμᾶς μόνον ἀναστήσει τὸ σῶμα, ἀλλὰ καὶ κατὰ πολλὰς τῶν Φιλοσόφων. Legat. pro Christian. p. 39. int. Oper. Just. Mart. Edit. Paris. Fol.

† Ο δὲ Ζωροάστρης προλέγει ὡς ἔσται ὥστε χρόνῳ ἐν ᾧ πάντων νεκρῶν ΑΝΑΣΤΑΣΙΣ ἔσται. Æn. Gaz. ap. Bibl. Pat. Tom. 2. p. 413.

rection of the Dead. And Cicero says †, *It was the fixed Opinion of the Ancients, that there was Perception in the State of Death; and that Man when he departed out of Life did not wholly die—their Minds were fixed in the Belief that Death was not a Destruction of every Thing, but was a sort of Migration and Change of this Life for another.*

After these and Multitudes of other plain Passages, which might be alledg'd, and wherein the Sentiments of the ancient Philosophers concerning a future State are clearly and fully express'd, one may as reasonably doubt whether any Christians ever did or do believe a future State, as whether the Philosophers amongst the Heathens did believe it: and their Representation of it under Allegories and Symbols, is in many Parts very beautiful, and agreeable to the figurative Descriptions of it in the sacred Writings.

Having in these Papers been led to discourse of the *Egyptian* Symbols, I shall add a few Observations on the *Egyptian* Worship of Animals, and the *Golden Calf* of the *Israelites*, which was the Symbol of one of them.

The *Egyptians* believed, that those Animals which were most useful to Men; were most favour'd by the Gods; and having at first been

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dedi-

† Unum illud erat insitum priscis illis, quos caecos appellat *Ennius*, esse in morte *sensum*; neque excessu vitæ sic deleri hominem, ut funditus interiret.—hæssisset in eorum-mentibus mortem non interitum esse omnia tollentem atque delentem, sed quandam quasi migrationem, commutationemque vitæ. *Tusc. Quæst.* lib. 1.

dedicated to the Hero-Gods for their Service and * Usefulness; as also to express by some Properties peculiar to them the Qualities and Characters of the Gods, whose Symbols they were made, they were believed to be inspired by their Divinity which resided in them, and thence were thought proper Objects of Worship as vicarious Deities. In consequence of this Doctrine, the *Egyptians* believ'd, that the Souls of holy and wise Men pass'd into the Bodies of their sacred Animals; and that the Souls of wicked and ungodly Men went into unclean Beasts, as the *Ass*, *Hippopotamus*, &c. They also believed, that their principal Gods did sometimes put on the † Forms of the sacred Animals as well as of Men; and travell'd thro' all Countries and Cities: on these Accounts several Animals were made Objects of Worship.

The animal Bull, call'd *Apis* and also *Mnevis* was the Symbol of the greatest *Egyptian* popular

* *Ægyptii nullam belluam nisi ob aliquam utilitatem quam ex ea caperent, consecraverunt. Cic. de Nat. Deor. lib. 1. c. 36. See Diod. Sic. lib. 1. p. 77, 78. and Euseb. Præp. Evang. lib. 2. c. 1. where he mentions several Reasons for the Consecration of Animals.*

† Πᾶσαν τὴν οἰκυμένην ἐπιπορεύεσθαι [θεὸς] φανταζομένους τοῖς ἀνθρώποις, ἐν ἱερῶν ζώων μορφαῖς· ἐστὶ δὲ ὅτε εἰς ἀνθρώπων ἰδέας ἢ τινων ἄλλων μεταβάλλουσι. *Diod. Sic. lib. 1. p. 12. See Hom. Odyss. 17. Lin. 485, &c. and Hesiod. Opera et Di. v. 249, &c. and v. 254, 255. who deriv'd their Notions from the Egyptians. And the ancient Opinion of the Egyptians concerning the Gods visiting Men in human Form, was originally deriv'd from the Account of Angelical Appearance in the most early Ages of the World; and might be taught in Egypt by the first Taaut or Thoth the Son of Mizraim.*

lar God *Osiris* ; and therefore the *Israelites* chose in Imitation of the *Egyptian* Superstition to make a *Golden Calf* to represent their own God *Jehova*.

The foolish *Israelites*, when *Moses* stay'd in the Mount, who was to them the living Representative of *Jehova* their God, thought they ought to make an Image to be his Symbol, and to keep his Residence amongst them in the Absence of *Moses*. This was conformable to the *Egyptian* Superstition of making Symbols of their Animal Gods, which were the Images of them, in which they believ'd their Gods resided as well as in the Animals themselves ; and carried them about in their Festival Processions, and in their Journeys, as Protectors and Preservatives against their Enemies, and the Power of evil Dæmons. And it is probable, that the Animal *Apis* and *Mnevis* was then represented by a *Golden Calf*, both in the Temple at *Memphis* and *Heliopolis* where he resided ; as well as in other Parts of *Egypt*, where the Image of him only was kept and worship'd. *Plutarch* † relates that a *Golden or Gilded Bull covered with black Linnen*, was exposed to the sight of the People, at the annual Lamentation of *Osiris*, as his Image or Symbol.

It is certain, that the Animal *Apis* and *Mnevis* was worship'd in *Egypt*, and had been de-
G 3
ify'd

† 'Οι ἱερεῖς ἄλλα τε σκυθρωπὰ, καὶ βῦν διὰ χρυσοῦ ἱματίῳ μέλανι βυσσίνῳ περιβάλλοντες ἐπὶ πένθει τῷ θεῷ δεικνύουσι. Βῦν γὰρ 'Οσίριδος εἰκόνα νομίζουσιν. De Is. & Osir. p. 366. It is not known when the Sacred Animals began to have their Symbols or Images consecrated to them.

ify'd several Centuries before the *Jews* came out of *Egypt*, or even went thither. This appears from *Manetho*, and the Time may be fixed from his Dynasties: and the Worship of this Animal-God is far more ancient than *Eusebius* has made it; and he has plac'd it 1832 Years before the Christian Æra.

The Worship of the Animal *Apis* and *Mnevis*, with other Animals, at the Time of the *Exodus* of the *Israelites* under *Moses*, gives light to what is related, *Exod. xii. 12.* where God having said, that *He would smite all the First-born in the Land of Egypt, both Man and Beast*, he adds, *and against all the Gods of Egypt I will execute Judgement*: and this is said to have been done, *Numb. xxxiii. 4.*

Now this Execution of Judgement upon the *Gods of Egypt*, seems to mean the Destruction of their *Animal-Gods* amongst the other Beasts which were destroy'd: and so it is probable, that the sacred Animals, the *Apis* and *Mnevis* and *Mendes*, and other Animal-Gods, were smitten, and died amongst the First-born of the *Egyptians*, *Man* and *Beast*.

Artapanus *, an ancient Author, who wrote a Book of the *Jewish* History, relates, that at the going of the *Jews* out of *Egypt*, many of the *Egyptian* Temples were demolished; and that the sacred Animals, whom the *Egyptians* carried with them in their Pursuit of the *Israelites*, perished with them in the Sea.

The

* Apud Euseb. Præp. Evang. lib. 9. c. 37. fin.

The *Israelites* could not have a living *Apis*, to make a Symbol of *Jehova*; because this Bull was of a peculiar Kind, and had certain Marks to distinguish it from all other Bulls, and to make it a true *Apis*. This the *Jews* knew very well, who had been long used to the Worship of it. Besides God had commanded the living Bull to be offered in Sacrifice; and so it could not be made a sacred Symbol in Agreement to the *Egyptian* Religion, which would not permit any of the sacred Animals to be offered in Sacrifice. And this shews the Propriety of the Prohibition of *Graven Images*, by which they were forbidden to represent the Lord *Jehova*, who alone was their God, as the *Egyptians* represented their Gods by Symbols and Images. There was no need to forbid expressly Animal-Worship; for the sacrificing and eating the Animals, which were worship'd by the *Egyptians*, was a standing Testimony against Animal-Idolatry; and the *Jews* were in no danger of it, when they were out of *Egypt*, for Animals were worship'd no where else: but they were every where in danger of Image-Worship, which was the common Superstition of the rest of the World, and more especially in the Land of *Canaan*, and the neighbouring Countries.

That the *Israelites* had been guilty of Idolatry in worshipping the *Egyptian* Gods, is evident from several Places of Scripture: *They shall no more offer their Sacrifices unto Devils* (or Demons) *after whom they have gone a whoring,*

Lev. xvii. 7. And *Joshua* chargeth them, to put away the Gods which their Fathers served on the other side of the Flood [Euphrates] and in Egypt, *ch.* xxiv. 14, and the Prophet *Ezekiel* representing the divided Kingdoms of *Israel* and *Judab* by two Women, says, they committed Whoredoms (i. e. Idolatry) in Egypt; and committed Whoredoms in their Youth, [that is, when they were beginning to be a Nation] *ch.* xxiii. 3. and so again, *yl.* 8, 19, 21. This gives light to and shews the Reason of their making the *Golden Calf*

But the Sin of the *Israelites* did not so much consist in making a *Golden Calf* for the Symbol of their God; as in building an Altar and offering Sacrifices to it, and worshipping it in a leud idolatrous Manner, (*Exod.* xxxii. 6.) as they had been used to worship the * Image of *Apis* and *Mnevis* in *Egypt*. And they had been a little before expressly forbidden the making any *Graven Image*, to worship it, *Exod.* xx. 4, 5.

The Sin and Provocation of the *Israelites* consisted in making a Symbol or Image to represent their God, and falling down to it and worshipping it in the manner of the *Egyptian* Superstition, *Exod.* xxxii. 8. But Images, as mere Symbols, and consecrated to the true God, were by God's own Appointment made and placed in the most holy Place both of the *Tabernacle*

* *Pomponius Mela* speaking of the *Egyptians* says; Colunt Effigies multorum animalium, atque ipsa magis animalia. *De Sit. Orb.* lib. 1. c. 9.

bernacle and the Temple, *Exod.* xxv. 18—23. 1 *K.* vi. 23—30. 2 *Chron.* iii. 10—14. And what is more remarkable, the *Cherubims*, which were the Symbols of the Presence of the God of *Israel*, were made up of the same Figures with the most ador'd *Egyptian* Symbols, viz. the compound Figure of a *Man*, a *Calf* or *Bull*, a *Lion*, and an *Eagle*, as we read in *Ezek.* x. 14. i. 10. A Cherubim was a mixed Portraiture of all these Figures, as several of the *Egyptian* † Symbolic Images were of some of them.

The Cherubims were also plac'd in the most secret and holy Part of the Tabernacle and Temple of the *Jews*; as the *Egyptian* Symbols were placed in their *Adyta*, or inner and most hidden Parts of their Temples. The sacred Books likewise of both were laid up in the same *Adyta*. The *Egyptians* also had Lamps kept always burning in the inner Parts of their Temples, as the *Jews* had in their Sanctuary.

In all these Institutions the *Jewish* Hierarchy by divine Appointment resembled that of the *Egyptians*. Symbols therefore in Religion were in themselves not only innocent but significant,
if

† Εἰκασται παρ' αὐτοῖς [Αἰγυπτίοις] τις (Θεός) μέχρι τραχήλου ἀνθρωποειδής, τὸ δὲ πρόσωπον ὄρνεις ἢ λέοντες, ἢ ἄλλας τινὲς ζῶας κεκλημένους. Porphyr. de Abst. lib. 4. Sect. 9. Καὶ πάλιν αὖ κεφαλὴ ἀνθρώπειον ἢ ἄλλων τινῶν ζώων μέρη τῇ μὲν ὑποκείμενα, τῇ δὲ ἐπικείμενα. Ibid. See Spenser de Leg. Heb. lib. 3. c. 4. And the *Sphinxes* placed before the Entrance of their Temples were mix'd Figures of an human Face, Wings of a Bird, and Feet and Body of a Lion.

if the Use of them had not been perverted to Superstition. The *Egyptians* worship'd the Symbols, as well as the Idols or Dæmons to whom they were consecrated, and who were either dead Men or other fictitious Deities : but the *Jewish* Cherubims were only Symbols of the true God, and refer'd only to him ; and were significative of his being the only Creator of both rational and irrational Animals, the principal of which made up the Cherubic Symbol ; for it was composed of four Figures, *viz.* of a *Man* the Representative of the rational Creation, a *Bull* the principal of tame Animals, a *Lion* the Head of the wild Creatures, and an *Eagle* the Chief of feather'd Animals.

The *Jewish* Symbols were kept secret, and never expos'd to the View of the People, lest they should have been abused to Superstition, as they probably would have been, if made public : and therefore when the Tabernacle was taken down upon the *Israelites* removing their Camp, the Priests cover'd the *Ark of the Testimony* (on which the Cherubims were plac'd) with a *Vail*, Numb. iv. 5. But the *Egyptians* carried about in solemn Procession at their sacred Festivals the Symbols of their Gods, on purpose to be worship'd by the People. This was the Difference between the *Egyptian* Symbols, and those which God himself appointed to represent his Presence amongst the *Jews*, and to assure them of his continual Providence, in the Preservation of their Religion and Worship
of

of him against the Power of all false Gods, and their idolatrous Worshippers.

The Cherubims therefore were placed spreading their Wings over the *Mercy-Seat*, which was fixed upon *the Ark of the Covenant*, wherein the Law of the two sacred Tables was laid, with other Evidences of God's miraculous Dispensation; and with their Faces looking towards it, to denote God's peculiar Care and Watchfulness over his own holy Law and true Religion. Whence we may observe, that Symbols, which had been apply'd to Superstition and the Worship of false Gods, were by divine Wisdom made Representatives of the true God; but so as to be safe from being made Idols or abus'd to superstitious Worship. And no Objection with Reason can be made against the divine Religion of the *Jews* from the use of Symbols, because they were used in the Worship of false Gods; any more than can be made from the Use of Temples, and Sacrifices and a Priesthood being instituted by the true God, because they were also consecrated and appropriated to the Service of Idols.

Indeed, God in his all-wise Providence ordered the Religion and Worship of his People in many Things similarly to that of the *Egyptians*. Therefore as the *Egyptians* pretended to have received all their Laws and Polity and religious Rites from their Gods, or those in whom they suppos'd the Spirit of the celestial Gods to reside and inspire them; and to preserve their Country under the Providence and constant invisible Govern-

Government of their Gods, consecrated every Part of it to them ; erecting to them Temples, Images and Symbols in every Province, where Priests were appointed to attend and solemnize their Worship ; that hereby they might secure their Influence and Protection, and make their Kingdom a *Theocracy* : So the true God by giving Laws to the *Jews*, and instituting all their religious Worship, and appointing the sacred Symbols, which were to represent and secure to them his continual Presence and Favour, made their Nation a real *Theocracy*.

Thus the false Revelations of Heathen Legislators, who pretended to have received their Religion and Laws from their Gods, made it fit for the true God to oppose their Superstition established upon forged and fictitious Revelations, by sending inspired Prophets to deliver his Laws and true Religion to the Worshippers of him.

But then as all the *Egyptian* Theology was kept secret, and hidden under Hieroglyphical Symbols, and wrote in their sacred Books in Characters known only to the Priests, the People had no Access to the Knowledge of the Gods they worshipped ; and were kept entirely ignorant of spiritual Things ; and blindly ador'd all those monstrous Figures and Symbols, which their Priests set before them, or shew'd them in their Temples, as also all the Animals and inanimate Things which they had consecrated, without knowing what they did, or what they worshipped. Their greatest Gods had been no

other than Kings and Heroes, and Men and Women famous for inventing useful Arts and Sciences, who after Death were deify'd, and inspir'd, as they were taught to believe, those fantastic Images and the Animals consecrated to their Deities.

But the God of *Israel* made himself known to all * his People, as well as to the Priests; and ordered his Law to be written in the vulgar Language, and to be read and explained to all the People: so that all the *Jews* were equally Partakers of the Knowledge of the true God, whom alone they were commanded to worship without any material Symbol, Image, or Representation whatsoever.

The *Egyptian* Priests indeed had more Sense than to believe there was any real Divinity in their symbolic Images or sacred Animals; but then they let the People go on in their gross and senseless Superstition, and encourag'd it by their own Practice and Example. They made and consecrated their Gods for them; and pretended by Amulets, Divinations and magical Charms, to animate the Images with Genii and Dæmons, and to confine them to their Symbols, and make them propitious to the Worshippers of them.

* For this Reason there were no *Mysteries* instituted amongst the *Jews*, the Design of these being to deliver in a secret Manner the Knowledge of the one Supreme God, and of his Government of the World by coelestial and other ministerial Beings: but this Knowledge was communicated to the *Jews* in the Law itself, and in the most perfect Manner.

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APPENDIX

CONCERNING THE

Genealogy and Time of J O B.

IN the End of the Book of *Job*, it is added from a *Syriac* Copy, that *Job* lived in the Land of *Aufitis* [or *Uz*, as the *Arabic* Version has it] upon the Borders of * *Idumæa* and *Arabia*. He was at first called *Jobab*; and having taken an *Arabian* Woman to be his Wife, he had by her a † Son, whose Name was *Ennon*. His Father's Name was ‡ *Zare*, a Grandson of *Esau*; but his Mother's Name was || *Bosfora*. So that he was the fifth from *Abraham*. And these were the Kings who reigned in *Edom*, of which Country he [*Job*] also was a Prince,

* It was upon the Borders of *Euphrates*, according to the Reading of the *Alexandrian* MS. and this is more probable.

† The *Alex.* MS. omits the Mention of this Son; but it is in the Copy of *Jerome*. Fin. lib. *Job*.

‡ The *Alex.* MS. calls him *Zareth* of the East. He is called *Zerah* in the *Hebrew* Text, 1 *Chron.* i. 44.

|| The *Alex.* MS. calls her *Bosfora*. The *Arabic* Version and *Jerome* say, she was of *Bosra*. The City might be so called after her Name.

Prince, viz. the first was *Balak* the Son of *Beor* §, and the Name of his City was *Denna-ba*. After him reign'd |||| *Jobab*, call'd *Job*. After him reigned *Asom* or *Affom*, [*Casum* says *Jerome*, and the *Hebrew* has *Husham* in the first Chapter of the first Book of *Chronicles*, §. 45.] who was of the Country of *Theman*. After him was *Adad* the Son of * *Barad*, who smote *Midian* in the Plain of *Moab*; and the Name of his City was † *Gethem*. But his Friends who came to visit him were *Eliphaz* of the Sons of ‡ *Efau*, Prince of the || *Themanites*;

§ Instead of *Beor* the *Alex. MS.* corruptly has *Sepphor* or *Zirpor*. But this *MS.* has *Beor* rightly. *Gen.* xxxvi. 32. He is also called *Beor*, 1 *Chron.* i. 43. But *Balak* is call'd *Bela* or *Belah* in the *Hebrew Text*, 1 *Chron.* i. 43.

|||| He is called *Jobab*, *Gen.* xxxvi. 32. 1 *Chron.* i. 43.

* He is called *Bedad* in the *Hebrew Text*, *Gen.* xxxvi. 35. and in 1 *Chron.* i. 46. But the *Vulgate* and *Jerom* call him *Badad*, and so the *Samaritan Hebrew Text*, and this is the true Reading: the Similitude of the *Hebrew* Letters *R* and *D* (i. e. ר and ד) occasioned the *Greek* Interpreters to write *Barad* for *Badad*.

† This City is called *Avith* or *Gavith* in the *Hebrew Text*, 1 *Chron.* i. 46. *Gen.* xxxvi. 35.

‡ The *Alex. MS.* has it, *Eliphaz* Son of *Sopban* of the Sons of *Efau*: and *Theodotio*, as *Chrysostom* relates, had it *Eliphas* Son of *Josaphas*. *Efau* had a Son called *Eliphaz*, 1 *Chron.* i. 35. and 'tis probable the *Eliphaz* in *Job* was the Grandson of that *Eliphaz*, and the Son of *Sopban* or *Josaphas*.

|| He dwelt at *Theman*, a City of the Stony *Arabia*, which *Hyde* says lay to the South of *Edom*, in which was *Bofra* mentioned, *Efai.* lxiii. 1. *Not. to Peritof's Itiner. Mund.* p. 73. But this is a Mistake; for *Theman* lay in the Country of *Edom*, as appears from *Jerem.* xlix. 7, 20. *Ezech.* xxv. 13. *Amos* i. 11, 12. and it seems to have been

nites ; Baldad King of the § *Souchæans* ; Sopbar King of the ||| *Minæans*. The *Alexandrian* Manuscript adds ; *Theman* Son of *Eliphaz*, Prince of *Idumæa*: but *Jerome* has not this Addition : and it is an Error in the *Alexandrian* MS. How *Job* or *Jobab* was the fifth from *Abraham* exclusive, appears from the first Chapter of the first Book of *Chronicles*, where the Genealogy of *Esau* is related. Two of the Sons of *Esau* are there, §. 35. call'd *Eliphaz* and *Raguel* (or *Reuel*) and *Zare*, *Zara* or *Zerab*, was the Son of *Raguel* or *Reuel*, §. 37. and the Father of *Jobab*, §. 44.

This History of *Job* was undoubtedly in the *Greek* Version from the Beginning, and *Theodotio* might take it thence, if it was not in his *Hebrew* Copy. *Polyhistor* * says that *Aristæus*, who lived at the Time of the *Greek* Translation, and wrote a large Account of it, makes mention of it. He relates that *Job* was descended from *Esau*, and lived in *Ausitis*, in the
Borders

been the chief City of *Edom*, so called from *Theman* the Grandson of *Esau*, 1 *Chron.* i. 36. and *Bosra* or *Bozra* was the next principal City.

§ The *Alex.* MS. has it, *Baldas* Son of *Amnon*, Son of *Chobar* : And so *Theodotio*. The *Alex.* MS. adds the *Auchite* Prince. *Hyde* says, he dwelt at *Shuah*, a City of *Arabia Deserta*, bordering on the North Part of *Arabia Felix*. [Not. to *Peritfol's Itin. Mund.* p. 73. It was so called from *Shuah*, a Son of *Abraham* by *Keturah*, *Gen.* xxv. 2. 1 *Chron.* i. 32.

||| He is called *Sopbar the Naamathite*, *Job* ii. 11. xi. 1. xx. 1. He lived at *Naama*, as the *Chald.* Paraphrase says, *Job.* ii. 11. And this was a City in *Arabia Felix*, as *Hyde* says. Not. to *Peritfol's Itin. Mund.* p. 74.

* Apud *Euseb. Præp. Evang.* lib. 9. c. 25. p. 430,
31.

Borders of *Idumæa* and *Arabia*; and that he was-at first called † *Jobab*.

He mentions also *Eliphaz* King of the *The-manites*, and *Baldad* King of the *Sauchæans*, and *Sopbar* King of the *Mannæans* or *Minoæ-ans*; to whom he adds, *Elibu* Son of *Barachiel* the * *Zobite*.

Origen ‡ also assures us, that this History of *Job* was both in the *Greek* Version, and in *Theodotio's* Translation; tho' it was omitted in his Time in the *Hebrew* Copy, and in *Aquila's* Version. We may therefore depend that this Account of *Job's* Genealogy was originally in the *Greek* Version, and in the *Hebrew* whence it was made.

Jerome || thinks that *Job* did not descend from *Esfau*, but from *Us* or *Uz*, the Son of *Nachor*, *Abraham's* Brother. This he infers from his being said to have liv'd in the *Land of UZ*.

† In the *Greek* of *Eusebius*, it is *Ιωβὰμ* for *Ιωβὰβ*, which is owing to the *Greek* MSS. of the tenth and eleventh Centuries writing *B* (*β*) in the End of Words like an *M* (*μ*).

* It should be *Buzite*, as the *Hebrew* and *Greek* Texts both have it, *Job* xxxii. 2. He descended from *Buz* the Son of *Nahor*, *Abraham's* Brother, *Gen.* xxii. 21. who was Uncle to *Aram* or *Ram* there mentioned; and therefore *Elibu* is said to be of the Kindred of *Ram*, *Job* xxxii. 2. where the *Complutense* Copy has *Aram*.

‡ Ἀλλὰ καὶ ἀπὸ τοῦ *Ιωβ*, τὰ ἀπὸ τῶν γέγραπται δὲ αὐτὸν πάλιν ἀναστρέφει μεθ' ὧν ὁ κύριος ἀνίστησιν, ἄχρι τέλους, καὶ κεῖται παρὰ τοῖς Ἑβραίοις· διόπερ ἔδει παρὰ τῷ *Ακύλα*· παρὰ δὲ τοῖς *Ο'*. [i. e. 70.] καὶ *Θεοδοτίωνι* τὰ ἰσοδυναμῶντα ἀλλήλοις. *Epist. ad African.* p. 14, 15. Edit. *Benedict.*

|| *Quæst. Heb. in Gen.*

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There was a Land of *UZ* in *Edom*, as we learn from the *Lamentations* of the Prophet *Jeremiah*, iv. 21. This was so called from *UZ*, one of the *Horites*, *Gen.* xxxvi. 28. But *UZ*, the Land of *Job*, was in the Desert *Arabia*, which lay on the East of *Judea*, and is called *the East*, *Judg.* vi. 3. and on the Borders of it lived the *Sabæans* and *Chaldæans*: and it was so called from *UZ* the Son of *Nachor*, who was *Abraham's* Brother. It is therefore most probable, that *Job* was not the *Jobab*, who was King of *Edom*, which lay at too great a Distance for the *Chaldæans* to come and plunder him; but that he was a very rich Man, and a great Lord or Prince, who lived in *Arabia Deserta*, near the *Chaldæans* and the *Sabæans* of the Desert *Arabia*, where *Ptolemy* places † *Sabe*.

Jerome's Opinion may farther be confirm'd from the Account of *Job's* Friends, who visited him in his Afflictions; and one of whom, *Eli-phaz* King of *Theman*, ruled over the *Edomites* at *Theman*, the Capital of *Edom*: So *Job* could not be King here †; and *Hyde*, as I before observ'd, is mistaken in placing *Theman* in the *Stony Arabia*, on the South of *Edom*: for *Jerem.* xlix. 7, 20. *Ezech.* xxv. 13. *Amos* i. 11, 12. all place *Theman* in the Country of *Edom*. *Job's* other Friends all lived in one of the *Arabias*, and two of them were his Kinsmen, and descended from *Abraham* and *Nachor*. For
Bildad

† *Geograph.* p. 144.

‡ Tho' he might reign at *Bozra* where *Jobab* reigned; but other Reasons are against this Opinion.

Bildad the *Shubite* was descended from *Shua*, a Son of *Abraham* by *Keturah*, *Gen.* xxv. 2; *1 Chron.* i. 32. And he was Prince of *Shua*, so called from his Ancestor, and which City lay in the South Part of *Arabia Deserta*, towards *Arabia Felix*, called by *Ptolemy* § *Sava* [Σαυή]. The third Friend of *Job*, called *Sopbar* or *Zophar* the *Naamathite*, who lived at * *Naama*, as the *Chaldee* Paraphrase says on *cb.* ii. 11. This City was in *Arabia Felix*, as † *Hyde* tells us: and is confirm'd from his being said to be Prince of the *Minæans*, whom ‡ *Ptolemy* places in *Arabia Felix*, a little North of *Saba*. The last Prince was *Elibu* the Son of *Barachel* or *Baracbiel* the *Buzite*, of the Kindred of *Ram*, and of the Land of *UZ*, as the *Greek* Version has it, *cb.* xxxii. 2. *Elibu* therefore was a Descendant of *Buz* the Son of *Nachor*, *Gen.* xxii. 21. and *Buz* was the Uncle of *Ram* or *Aram*. So *Elibu* lived very near to *Job* in a Part of the Land of *UZ*, and was his Kinsman, both being Descendants of two Sons of *Nabor* or *Nachor*, *Gen.* xxii. 20, 21.

It was the generally received Opinion of the ¶

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Jews

§ *Geograph.* p. 144. See *Hyde's Not. to Perisfol's Itiner. Mund.* p. 74. *Cellar. Geograph. Antiq.* tom. 2. p. 599.

* *Naama*, as *Hyde* says, signifies *Felix*, *Amæna*, &c. But yet 'tis probable that *Zophar* was called the *Naamathite*, from one of his Ancestors *Naama* or *Naamath*, as all the other Princes were called from their Ancestors.

† *Ibid.* p. 74.

‡ *Geograph.* p. 154.

¶ See *Huntinger's Thesaur. Philo'og.* p. 498, &c.

Jews, that *Job* was born at the Time when the *Israelites* went into *Egypt*; and that he died about the Time that they departed out of *Egypt*.

Origen * says, that *Job* was older than *Moses*. And *Eusebius* † writes, that *Job* lived two Generations before *Moses*, as being the fifth from *Abraham*; whereas *Moses* he says was the seventh. But *Eusebius* did not consider that in reckoning *Job* the fifth from *Abraham*, *Abraham* himself is not reckoned; but in reckoning *Moses* the seventh from *Abraham*, he is reckon'd. So that by the Account of *Eusebius*, taken from the *Greek* Addition at the End of *Job*, *Moses* is but one Generation after *Job*.

An ancient || Anonymous Commentator on the Book of *Job* says, that the History of *Job* was wrote originally either by *Job* or one of his Friends in the *Syriac* (or *Arabic*) Language; and was translated into *Hebrew* by *Moses*: And this Author adds, that he found it “ related by
“ the Ancients, that when the great *Moses* was
“ sent by God into *Egypt*, and saw the grievous Afflictions of the Children of *Israel*, and
“ was not able to comfort them under the lamentable Hardships inflicted on them by the
“ *Egyptians*; he declared to them for their
“ Con-

* 'Εν τῷ ἀρχαιοτέρῳ καὶ Μωϋσεως αὐτῷ ἰὼν ὁ διάβολος ἀναγέγραπται παρῖς-αδαι τῷ θεῷ, &c. Cont. Cels. p. 305.

† Demonst. Evang. lib. 1. c. 6. p. 14.

|| At the End of the second Volume of *Origen's Works*, Edit. Bened. p. 851.

“ Consolation the grievous and terrible Miseries
 “ which *Job* had suffered: and as they had
 “ lately happened, he put them in writing, and
 “ deliver’d them to that People.”

Methodius * thought, that the Book of *Job* was wrote by *Moses*.

Chrysostom, in the *Catena* on *Job*, p. 613. says, *Job* was in his Prosperity when the *Jews* sojourn’d in *Egypt*: and that they were stir’d up to Piety by his Example, all that had befallen him being then new and fresh in Memory all over *Arabia*.

Polychronius, in the Preface to the same *Catena* (p. 4.) agrees with *Chrysostom*, that *Job* lived before the Time of *Moses*; and also thinks that his History was wrote by *Moses*, to encourage the *Israelites* to bear Afflictions in the Wilderness. *Julian Halicarnassensis* is of the same Opinion. [Ibid. p. 6.]

It is therefore probable, that *Job* was born about the Time of the Birth of *Joseph*, and died a few Years before the *Israelites* went out of *Egypt*, and whilst *Moses* was in the Land of *Midian*, where the History of what happened to *Job* was well known. And *Job* dying whilst *Moses* lived there, *Moses* either transcrib’d the History out of *Arabic* into *Hebrew*, or compos’d it originally from the Accounts he receiv’d of it.

That which makes it highly probable, that

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* Το ἰὺδ βιβλίον Μωσείως εἶναι ὁ ἀγιος Φωτί.
 i. e. Methodius. Apud Phot. Biblioth p. 938.

the History of *Job* was wrote before the *Israelites* went out of *Egypt*, is, that there is not in it any Mention of the miraculous Deliverance of that People; of any of the Plagues inflicted on the *Egyptians*, or of the Miracles wrought by *Moses* in *Egypt*. And as the Miracles wrought by *Moses*, and the miraculous Destruction of the great Army of *Pharaoh* with *Pharaoh* himself in the *Red-Sea*, and the no less miraculous Passage of the *Israelites* through that Sea on Foot, must have been known in *Arabia*, where *Job* and his Friends lived; it cannot be supposed but that those wonderful Works of Divine Providence would have been spoken of in that Part of the History, which sets forth the Almighty Power of God, and the great and marvellous Works of his Providence, if the History had been wrote after the Passage of the *Israelites* out of *Egypt*.

Therefore we may reasonably infer, that it was wrote before the *Jews* came out of *Egypt*; and as the *Jews* received it originally in the *Hebrew* Language, and always accounted it a Part of their Canonical Scriptures, we may, with probability, conclude, that they received the Book of *Job* from *Moses* himself: nor is there room to imagine any other to be the Author of it. The History was very proper to comfort the afflicted *Israelites* under the Miseries they endur'd, both in *Egypt* and in the Wilderness; and to build an Assurance upon of a Deliverance from all their Afflictions, and

(119)

of possessing the Blessings of the Promis'd Land of *Canaan*, if they rely'd on the Divine Providence, and worship'd the God of *Israel* alone, and obey'd his Laws.

Roslington, Aug. 11,
1744.

J. J.

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REMARKS.

REMARKS

UPON THE

FIFTH VOLUME

Of the SECOND PART of

Mr. LARDNER's Credibility of the
Gospel-History.

IN this History, Mr. *Lardner* has made Objection to some Parts of my Preface to the Edition of *Novatian*, [whom he erroneously, as I shall prove, calls *Novatus*] wherein I fix the Date of that Author's famous Book concerning the received primitive Doctrine of the Trinity, to the Year of our Lord 250; or some Time before he fell into his Schism, which was *A. D.* 251.

Mr. *Lardner* says, (p. 74, 75.) " It is easily
" proved that *Sabellianism* [mentioned by *Novatian*]
" was not known long before the Year
" 257. For in that Year *Dionysius* of *Alexandria*
" sent Pope *Xystus* the Second an Account of what he had said and writ in that
" Controversy, which had its Rise in *Ptolemais*
" in *Egypt*; and therefore probably had not been
" on

“ on foot above a Year or two, or three at the
 “ most — This Argument need not be en-
 “ larg’d upon — I think then that *Dionysius’s*
 “ Account of the *Rise of Sabellianism* is an in-
 “ vincible Argument, that it did not appear in
 “ *Egypt* before (*A. D.*) 254, or 255, or 256.”

This is all that Mr. *Lardner* has to alledge by way of Argument against my Time of dating the *Sabellian* Heresy, which I ascertained by various Proofs, not in the least taken notice of by him: and he might easily have seen that I had obviated this Objection drawn from the Writing of *Dionysius* against the *Sabellians*, and shewn there was nothing in it. This would have appeared at once to the Reader, if Mr. *Lardner* had given a true Account of what *Dionysius* wrote.

Dionysius then in his Letter to *Xystus* gives no Account of the *Rise of Sabellianism*; nor is there any Evidence, that it had its Rise in *Ptolemais in Egypt*. So Mr. *Lardner’s* invincible Argument falls of itself in the very Foundation of it. *Eusebius*, from whom Mr. *Lardner* has the Account of *Dionysius’s* Letter to *Xystus* wrote *A. D.* 257, does not say either that his Letters against *Sabellius* therein mentioned were wrote in the Pontificate of *Xystus*; or that in them he gave an Account of the Rise of *Sabellianism*. What *Eusebius* relates is very different. He says [*Hist. Eccles. B. 7. c. 6.*] that *Dionysius* in a Letter sent to *Xystus* about other Things, acquainted him in it, that the *Sabellian*

Sabellian Heresy then *greatly spread*, and had been warmly agitated in *Ptolemais*, one of the Cities of *Pentapolis* in *Egypt*. That he had received Letters about it from both sides, *viz.* those who defended and those who oppos'd it: and that the Parties had debated the Point before him; and that he had wrote Letters upon the Subject, of which he then sent him Copies. These Letters are mentioned by *Eusebius*, [B. 7. c. 26.]

Now allowing this Letter of *Dionysius* to *Xystus* to have been wrote *A.D.* 257, or six Years after the Rise of the *Novatian* Schism, does it hence invincibly follow, that *Sabellius*, whose numerous Followers only are mentioned in it, had not propagated his Doctrine any where several Years before, or even in *Libya* and *Egypt*? This is not so easily prov'd, nor is it at all probable.

It does not appear how long it was before *Dionysius* sent his Letter to *Xystus*, that he had wrote against the *Sabellians*: it might be two or three Years before, as Mr. *Lardner* allows; and so within about three Years before the Schism of *Novatian*: But supposing the Letters wrote but the Year before, or even that very Year, it is still plain, that *Sabellianism* was not then just risen in *Egypt*; but was much spread and propagated, and was openly defended, which occasion'd *Dionysius* to write against it after he had heard it debated by both sides.

Sabellius himself was undoubtedly noted many Years before: and upon the Death of his Ma-

ster *Noetus*, about *A. D.* 220, spread his Doctrine in several Parts of *Asia*; and might well be known at *Rome* several Years before the Schism of *Novatian*. Therefore *Sabellianism* was probably propagated about *Ephesus*, *Smyrna*, and other Parts of *Asia*, where it was first taught by *Noetus*, before it was carried into *Libya* and *Egypt*: and it might be known in *Egypt* before *Dionysius* was Bishop of *Alexandria* *A. D.* 248. and he speaks of it not as an Heresy just then risen, but which had made a Progress, and had many Favourers and Abettors. And this Account of *Eusebius* from *Dionysius* is well consistent with *Sabellianism*, being known and received in *Libya* and *Egypt* at least six or seven Years before the Letter was wrote to *Xystus*; and is no Argument at all that it was not known before the Schism of *Novatian*. Mr. *Lardner* has by no means given a just Representation of the Letter of *Dionysius* to *Xystus*, of which I gave a true Account, which he had before him *.

Nor is Mr. *Lardner* in his Relation consistent with himself: for in his Fourth Volume, p. 591. he

* Cum vero *Dionysius* constantinus fuerit *Novatiano* potuit *Novatianus* ante lapsum in schisma *Sabellianæ* Hæreseos meminisse, contra quam non statim exortam sed increbrescentem et late grassantem — se opposuerat. Præfat. p. 17. The Words of *Eusebius* to which I refer are, Σημαίνων δὲ ἐν ταύτῃ καὶ περὶ τῶν κατὰ Σαβέλλου αἰρετικῶν ὡς καὶ αὐτὸν ἐπιπολαζάντων. — περὶ γὰρ τῶν κληθέντων ἐν τῇ Πτολεμαίδι τῆς Πενταπόλεως δόγματος, &c. Eccles. Hist. lib. 7. c. 6.

he represents the Matter rightly, viz. " That
 " *Dionysius* informed *Xystus* of the great In-
 " crease of the Sabellian Hereticks at that Time."
 This sure is not the same as giving him an Ac-
 count of the Rise of Sabellianism.

Having removed Mr. *Lardner's* Argument drawn from the Letter of *Dionysius* to *Xystus*, which any Reader may see makes nothing against my Date of *Novatian's* writing his Book of the Trinity, or my Account of the Rise of *Sabellianism*, being many Years before he fell into his Schism; I must remind Mr. *Lardner* of several direct Proofs, which I had given to confirm my Date of *Novatian's* Book; and which shew that it might be wrote several Years before the Time I have placed it, or before the Rise of his Schism. These Proofs Mr. *Lardner* has not endeavoured to reply to, tho' they lay before him.

I observ'd (p. 13.) that *Sabellius* was the most noted Disciple of *Noetus*; and after his Master's Death propagated his Doctrine with such Zeal, that it was from him call'd the *Sabellian* Heresy. Now *Hippolytus*, who wrote against *Noetus*, flourish'd, as I said, and as I find Mr. *Lardner* agrees (vol. 4. p. 438.) about A. D. 220. If he wrote at that time against *Noetus*, who, as appears from *Hippolytus*, was lately dead; and whose Doctrine was reviv'd by his Followers; this was thirty-one Years before the Schism of *Novatian*; and *Sabellius*, who was the most famous Disciple of *Noetus*, must then
 be

be known ; and no doubt was one of those who propagated his Master's Doctrine. *Epiphanius*, I also observ'd (p. 15.) agreed with *Hippolytus*, that the Disciples of *Noetus* propagated his Doctrine after his Death. I added (p. 14.) that supposing *Hippolytus* wrote against the *Noetians* A. D. 230, the Year in which he suffer'd Martyrdom ; this was twenty-one Years before the Schism of *Novatian* : in which time *Sabellius* must have been famous, and have spread his Doctrine both in lesser *Asia* and *Egypt* ; and it must have been known at *Rome* as the *Sabellian* Heresy. This Argument appeared to me decisive, that *Novatian* might have mention'd the *Sabellian* Heresy before he fell into his Schism, between which and the Rise of the *Sabellian* Heresy there was a Space of about thirty Years, and at least of twenty.

I farther added (p. 17, 18.) in Confirmation of my Argument the Authority of two ancient Chronologers, *Isidore Hispalensis*, and *Ado Viennensis*, who in their Chronicles agree to place *Sabellius* about A. D. 220. This Mr. *Lardner* takes notice of ; and instead of a proper Reply, takes a strange Liberty of supposing that these Authors meant *Noetus* by *Sabellius*. But Chronologers will never endure such arbitrary Suppositions ; all the Foundation that Mr. *Lardner* goes upon being a Pretence, that what they say agrees not with *Dionysius*, which I have shewn at large that it does ; or that it is not inconsistent with his Account.

Upon

Upon the whole, it is evident that *Novatian's* mentioning the *Sabellian* Herefy is no way inconsistent with his writing his Book of the Trinity on or before the Year 250. He might have mentioned it several Years before *A. D.* 251, when he became a Schismatic. And as there is nothing in his excellent Book, which favours the peculiar Notions he fell into upon his Schism, it is probable that it was wrote before his unhappy Separation from the Catholic Church.

2dly, Mr. *Lardner* has not passed a better Judgement on the Name of my Author, whom he will have call'd *Novatus*, and not *Novatian*, as I call him.

His principal and, we shall see, his only Argument for calling him *Novatus*, is, that *Eusebius* (whom he fancifully calls *Eusebe*) generally calls him so ; and the Historian *Socrates* likewise after *Eusebius*. It is true and well known, that *Eusebius*, and some Greek Writers who followed him, do generally call him *Novatus*, confounding the Name of the Roman Presbyter *Novatian* with that of *Novatus* Presbyter of *Carthage*, who was his Cotemporary and Fellow-Schismatic. But even *Eusebius*, tho' he himself calls him *Novatus*, has preserved his true Name in his Seventh Book of Ecclesiastical History and Eighth Chapter : where he is call'd *Novatian* [*Νοβατιανός*, or as other Copies read *Νοβαλιανός*, which is the same Reading, but no Copy has *Νοβάτος*, *Novatus*] in the Letter which
his

his Cotemporary *Dionysius*, Bishop of *Alexandria*, wrote concerning his Schism to his Name-fake of *Rome*. *Dionysius* had reason to know his true Name much better than *Eusebius*; not only as being Cotemporary with *Novatian* and *Novatus*, but also having wrote Letters to them; and it is hard he should not know the Name of him he wrote to, whose Name also made so great a Noise in the whole Christian Church. That *Dionysius* in his Letter call'd the *Roman* Presbyter to whom he wrote, *Novatian*, is confirmed in the Chronography of *Georgius Syncellus*, who cites it, (p. 374.) and also by the History of *Nicephorus* (B. 6. c. 4.) where he is still call'd *Novatian* [*Novatianός*] in the Letter of *Dionysius* to him, as also in that to his Name-fake Bishop of *Rome*. (c. 9.) This alone is a sufficient Confutation of all that Mr. *Lardner* has to alledge. But he is also called *Novatian* in the Chronicon of *Eusebius* translated by *Jerome*, (p. 175.) and *Sozomen*, in his Ecclesiastical History, calls the *Roman* Presbyter *Novatian* (*Novatianός*, lib. 3. c. 8.) and so he is expressly against Mr. *Lardner*, tho' he has alledged him on his Side (p. 366.) But such things he can easily do, who alledgeth *Jerome* for calling the *Roman* Presbyter *Novatus* in the very place where he calls him *Novatian*, and distinguisheth him from *Novatus* Presbyter of *Carthage*. "*Novatus*, says Mr. *Lardner*, Presbyter of the City of *Rome*, &c." (p. 10.) where he translates the Words of *Jerome*, which
are

āse [*Novatianus Romanæ urbis Presbyter*] *Novatian Presbyter of the City of Rome*. This *Novatian*, he * adds, “ endeavouring to seize
 “ the Episcopal Chair in opposition to *Cornelius*, constituted the Sect of the *Novatians*,
 “ which is called in *Greek* the Sect of the
 “ *Cathari*, *Puritans*, not allowing penitent
 “ Apostates to be received into the Church.
 “ The Author of this Sect was *Novatus*, one
 “ of *Cyprian's* Presbyters.” *Jerome* also says,
 that *Dionysius* called him *Novatian* in the † Letter
 which he wrote to him. And he constantly distinguisheth him from *Novatus*: and says,
 that the Book ‡ concerning the Doctrine of the
 Trinity was wrote by *Novatian*, whose Name
 it bears.

Jerome, who was the most learned of all the
Latin Writers, and had liv'd several Years at
Rome, could not be mistaken in the Name of a
 noted *Roman Presbyter*. But *Rufinus* also a
 learned *Italian Writer*, who was Cotemporary
 with

* *Novatianus Romanæ urbis presbyter adversus Cornelium cathedram sacerdotalem conatus invadere, Novatianorum*, quod græce dicitur καθαρὸν (or καθαρῶν) dogma constituit, nolens Apostatas suscipere poenitentes: hujus auctor *Novatus Cypriani* presbyter fuit. Catal. Script. Eccl. c. 70. p. 120. Edit. Martianay.

† *Dionysius* scripsit — et ad *Novatianum* causantem quod invitus Romæ Episcopus ordinatus esset: cujus Epistolæ hoc exordium est: *Dionysius Novatiano* fratri salutem, &c. Ibid. p. 119.

‡ Liber, cui titulus est, *de Trinitate*, nec *Tertulliani* liber est, nec *Cypriani* dicitur, sed *Novatiani*, cujus et inscribitur titulo. Apol. adv. Ruf. lib. 2. p. 415.

with *Jerome*, and *Pacian* a *Spaniard*, who lived a little before them, do both call our Author *Novatian*. Mr. *Lardner* therefore is in a great Error in thinking that *Jerome*, in the Places where he mentions the Doctrine of *Novatus*, meant the *Roman* Presbyter, whom he has so carefully distinguish'd from him; on the contrary, he certainly meant *Novatus* of *Carthage*, in all the Places which Mr. *Lardner* refers to; and there needs no other Evidence of it than what I have before given from *Jerome* himself, who makes *Novatus* of *Carthage* the principal Author of the *Novatian* Sect: And this *Novatus* he supposes to have been a Writer, in his 56th Epistle to *Tranquilinus*, p. 589.

Mr. *Lardner's* Argument (p. 371.) that the Sect being called *Novatians*, must be so denominated from *Novatus*, and not *Novatian*, from which latter Name, he says, they would have been call'd *Novatianists*; whereas, he adds, *they are always called Novatians from Novatus*, who must therefore, he infers, be himself called *Novatian*. This Argument is so weak, that I wonder he should think it any thing to the purpose: and that he should alledge *Philastrius* and *Augustine* to confirm it (p. 370.) *Jerome* has told us, that *Novatus* of *Carthage* was the Author of the *Novatian* Sect call'd *Cathari*, i.e. *Puritans*: therefore they were so called from *Novatus* of *Carthage*, not of *Rome*. Can any
I thing

thing be more evident? *Augustine* * agrees with *Jerome*, and so does † *Philastrius*: and these *two material Witnesses*, as he calls them, both bear Testimony against him. I have given their Words below, *Mr. Lardner* should have prov'd that either *Philastrius* or *Augustine* had ever call'd *Novatus*, (from whom they say the *Novatians*, and *Cathari* were so call'd) a *Roman Presbyter*; and not have presum'd him to be the *Novatianus* so call'd, and that truly, who was a *Presbyter* of the Church of *Rome*. *Augustine* mentions *Novatian* by Name more than once; and surely *Mr. Lardner* does not think he meant *Novatus*: who then should he and *Philastrius* mean by *Novatus*, but the *Presbyter* of *Carthage*? And as the Sect was call'd *Novatians* from *Novatus* of *Carthage*, and generally bore that Name; so they are by *Cyprian*, who knew both their Names very well, call'd *Novatianenses*, *Novatianists*, from *Novatian*, the *Roman Presbyter*, just as *Mr. Lardner* supposes they would be call'd, tho' he says, they were never so call'd, or were *always call'd Novatians*. But *Cyprian* calls them *Novatianists*, and *Augustine* from him, as *Mr. Lardner* knows very well. See *Cyp. Epist.*

* *Cathari*, qui seipfos isto nomine, quasi propter Munditiam, superbissime atque odiosissime nominant, secundas nuptias non admittunt, poenitentiam denegant, *Novatum* sectantes hæreticum: unde etiam *Novatiani* appellantur. De Hæres. c. 38.

† *Novatiani* surrexerunt post persecutionem postremam a *Novato* quodam, &c. Hær. c. 82.

Epist. 73. to *Jubaianus*, p. 199. and *August.*
cont. Donatistas, lib. 3. c. 12.

Thus Mr. *Lardner* is destitute of any Evidence from *Latin* Writers, for his new and strange Opinion, that the Name of the *Roman* Presbyter call'd *Novatian*, was really *Novatus*, contrary to the Testimony of the most ancient *Greek* and *Latin* Writers; and such as could not possibly mistake the Name.

But could Mr. *Lardner* have produc'd a Testimony from any later *Latin* Writer, what would it avail against the numerous plain and express Passages of *Cyprian* Bishop of *Carthage*, in many Epistles which he wrote on the Subject of the *Novatian* Schism, which rose in his Time, and was propagated in his Diocese: and many of which Epistles were wrote to the Bishop and Presbyters of *Rome*. *Cyprian* could no more mistake the Name of the *Roman* Presbyter whom he always calls *Novatian*, *Novatianus*; than he could mistake the Name of his own Presbyter, whom he calls *Novatus*: nor yet even less could the *Roman* Clergy mistake the Name of one of their own Presbyters, when they were sent by him to *Carthage* to acquaint *Cyprian* that he was ordain'd Bishop of *Rome*: in which Message they call him (*Novatianus*) *Novatian*. See *Epist.* 45. to *Cornelius* Bishop of *Rome*, p. 85. and *Epist.* 52. to the same Bishop, p. 95. *Edit. Amstel.* 1691.

The Testimonies of *Dionysius* amongst the *Greeks*, and of *Cyprian* amongst the *Latins*, are alone decisive and irrefragable Evidences, that the Name of the *Roman* Presbyter who wrote the incomparable and invaluable Book concerning the Doctrine of the *Trinity* was truly and undoubtedly not *Novatus* but *Novatian*: and Mr. *Lardner*'s Error about his Name has occasion'd great Confusion in his large Account of him ; which he ought, I think, by all means to revise and correct : and I am sorry I had Occasion to make the precedent Remarks on so learned and valuable an Author.

F I N I S.



ERRATA.

P. 9. l. 2. read supposes. p. 11. l. 31. r. καὸν ἢ κατθανῶν; and after Prolegom. add, et excerpt. p. 481. p. 15. l. 23. r. this. p. 41. l. 22. r. them. p. 53. l. 13. r. thy. p. 73. l. 1. r. in it's. p. 75. l. 25. r. quid? p. 77. l. 31. r. præsidium. p. 83. l. 28, 29. r. εἶπω ἢ θάλασσα ἢ κεῖται ἢ. p. 90. l. 21. r. κολάσεις. p. 91. l. 13. r. κολαζομένους. p. 92. l. 7. r. Metempsychosis. l. 33. r. μνηύειν. p. 93. l. 22. r. μνηύων. p. 95. l. 15. r. State. p. 96. l. 23. r. ἐνθάδε. p. 100. l. 34. r. Appearances. p. 101. l. 30. r. ἄλλα τε δρῶσι. p. 111. l. 14. r. Zippor.



